

# A cathechisme

that is to say a christen in-  
struction of the principall pointes of christen  
religion, necessary as well for youth  
as for other (that be desirous to be

taught how to geue a techenyng of

theyr faith) to learne: ga-

thered by B D M O N D

A L E N, and now new

lye corrected and

augmented.

Syn. 55. 34  
8

M.D.L.

*Amn Dyson*

ye fathers, bring vp your children in  
the doctrine and information of the  
Lorde, Epheſians.



A cathedrall

is to say a church

whereof the bishop is the head  
and hath the chief power  
and jurisdiction

over all the churches

within his diocese

and hath the power

to ordain and to depose

the priests and to

consecrate the ground

for the buriall of the

dead and to receive

the offerings of the

people and to have

the custody of the

treasure of the church

and to have the power

to make laws for the

governance of the

church and to have

the power to excommunicate

any person who

is disobedient to the

laws of the church

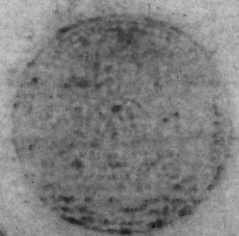
and to have the power

to receive the offerings

of the people and to

have the custody of the

228;95





**A** christian instruccion in  
the principall pointes of Christes  
religion, necessarye as well for youth as  
for other simple and ignozant  
people (that be desirous to learne  
howe to geue a rechening of theys  
sayth and profession) to learne.

The maister demaundeth.

The scholar maketh answer as he hath  
before been taught.

The maister.



**V** dere chylde, for as  
muche as I haue ta-  
ken muche payne and  
labour to instruct thee  
perfectly in those prin-  
cyples whiche euerye true christian  
ought to learne and to know, wher-  
by he maye haue a sure grounde  
to stape his sayth vpon, and also  
bee the more able afterwarde to in-  
structe and traine suche as shall bee  
A.ii. vnder

The Catechist,

under his charge, in the same: That  
I may haue a proofe howe diligent-  
ly thou hast marked suche thynges  
as I haue taughte thee, and what  
reckening thou art able to render of  
thy faith & christian profession. I will  
demande certain questions of thee  
concerning ysame. Tel me therefore  
my deare childe first, what art thou?

The Scholet,

Sir although my witte and vnder-  
standing be very base, and simple,  
the rather for so muche as I haue  
not geuen such diligent attendance  
to your and others fruitfull instruc-  
tions as I oughte to haue done,  
wherby I thynke my selfe vnable,  
to make any perfect and sufficiente  
answer in any pointe concerning  
Christes religion: yet accordyng to  
my slender capacite & knowledg,  
so farre as my memory wil serue me  
to remember your preaching & in-  
structions,

strations, I wil endeavour my selfe  
to make you answer, submitting my  
selfe unto your correction, wherein  
so ever I shall see, to be chalenged  
a better instruct of you. And to that  
whiche ye haue nowe demanded  
of me, I answer, that according  
unto my first birth, I am a creature  
of God endued with vnderstanding  
and reason, but yet conceived and  
borne in sinne, and therefore misse-  
rable & of no value. *A.* But how  
did God create thee, & to what ends.  
When I was nothing, he of  
his exceeding grace and mere good-  
nesse created me to this end, that I  
shoulde perfectly learne to knowe  
him, to loue him, to feare him, to  
laude and to praise him, and final-  
ly to be partaker of all his ineffin-  
ible riches and benefites. *A.* How  
and after what manner had he create  
thee. He made me a bodye

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out of the pearth, which body he furnished with all necessarie limmes & members. Than he indued the same body with a precious, liuely, and an immortall soule, even after his own image, so that I was made and am as it were, a liuely image of God. Q. But howe can the image of god be resembled in man? S. Forsooth thus: Like as god is euertlasting, and immortall, even so is the soule of man. And againe, lyke as God is the lorde of all creatures, so hath he ordayned manne to be lorde ouer all bodilype creatures, and hath made the all to be subiect vnto hym and to serue hym. M. Is not the image of god righteousness, holines, trueth, euertlasting ioye and saluacion? S. Yes forsooth. M. Howe canst thou than beeing the image of god, bee a synner miserable and of no value? S. I haue inherited sinne



The Catechisme.

synne of Adam the fyrste man that  
was created. **Q.** Was Adam thā  
a synner? **A.** God created hym  
after his owne image, tyghteous,  
good and holpe, & gaue hym a com-  
maundement not to eate of the fruit  
of knoweledge of good and euyl:  
whiche commaundement yf he had  
obserued and kepte, he and all hys  
posteritie should haue remained ho-  
ly and blessed for euer. But he trans-  
gressed that commaundement, per-  
swaded by deceitful instinccion and  
prouocation of the deuill, and so he  
became a synner. **Q.** But what  
maketh that againste thee? Art thou  
a synner because Adam was a synner?  
or through Adams transgression?  
**A.** Forsooth for as much as by  
disobeyng the commaundements  
of god, and obeyng the instincciōs  
of the wicked serpent, he became vn-  
juste, and corrupte: all his posteritie  
commynge

A.iii,

commynge



conuincing and receiued of his fede,  
 muste likewise of necessitie bee cor-  
 rupte, bryghteouse, and so betterlye  
 depyued and spoyled of the image  
 of god, and euē from their very mo-  
 thers wombe borne synners & chyl-  
 dren of the wrath of god. **M.** How  
 canst thou or any man the be saued?  
**A.** After my firste birthe, I can in  
 no wise be saued: but throughe my  
 seconde byrth in Christe, I haue an  
 vndoubted hope & an assured truste  
 to be saued. **M.** Why, what arte  
 thou after thy second byrth? **A.** For-  
 sooth after my seconde birthe I am a  
 christian. **M.** What is a christian?  
**A.** A christian is one that acknow-  
 ledgeth himselfe a sinner, and bele-  
 ueth stedfastlye that God oure hea-  
 uenly father, is mercifull vnto him,  
 throughe the glorious passion and  
 bloude shedding of our sauitour Je-  
 sus Christ his deare beloued sonne,  
 and

and that he is the childe of God and an inheritoure of everlasting lyfe.

**M.** Whereby knoweste thou that thou arte a childe of God? **s.** By these, iii, tokens: fyrste beecause I am Baptised by the commaundement of Christ, in the name of the father, of the sonne, & of the holy gost: And so am made a Christian and a childe of god. Secondarily, beecause I beleue in Christ. And thirde, beecause I feele in my heartte the holy Goste, bearynge wytnesse with my spirite that I am a chylde of God.

**M.** Prove me by the worde of god, these, iii, to be sure tokens whereby euery man may knowe himself to be the chylde of God, a partaker of saluacion, and an inheritour of eternal lyfe. **s.** Fyrste Christ saith, Marke the. xvi. Whosoever beleueth and is baptised, shalbe saued. Secondarily, in the. vi, of John, he sayth: Here-

3. v.

ly,

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ly, verely, I save vnto you: whoso-  
uer beleueth in me, the same hath e-  
uerlastyng lyfe. Thirde lye Paule in  
the. viii. to the Roma. saith: The spi-  
rite of god testifieth vnto oure spy-  
rite that we are the children of God.  
If we be children, thā are we heires  
sc. M. Hitherto haste thou an-  
swered veray well: but now what  
doest thou beleue of the same god,  
father, sone, and holy gost, in whose  
name thou art baptised: s. What  
soever is wrytten in the holy Scrip-  
tures of hym, I doe I beleue fyrmely  
and stedfastly to bee true: as that  
he is but one god in. iiii. distinct per-  
sons, that he is eternall without be-  
gynning, euerlasting and immortal  
withoute ende, almighty, gracious  
& full of mercy towardes mankind.  
And therefore whatsoeuer he com-  
maundeth in y same holy scriptures,  
both I and al mankynd are bound  
to

## The Catechisme.

to obserue, kepe, and to folow both inwardly in heart, and outwardly in dede, to the bittermost of our power.

**Q.** But canst thou not reduce in a summe al that thou and all christen men ought to belsteue and folow, into certen pꝛincipall articles? **A.** Yes forsoth. In. vi. articles (which may be called the pꝛincipall articles of þe Christen religion) is all contayned, whatsoeuer ani christen man oz woman ought to belsteue oz to doe, to þe pleasure of god. **Q.** Rehearse me those. vi. pꝛincipall articles one after an other.

**A.** The first is the. x. commaundementes.

The second the. xii. articles of the holy christian fayth.

The thyrde the holy pꝛaier of the Lorde.

The fourth the woordes and institution of holy baptisme.

The



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The fifth the holpe supper of the  
Lorde.

The sixth the holy Ecclesiasticall  
discipline, taught and commaunded  
of the Lorde.

Maister.

What are the wordes of the first principall  
article, namely of the .x. commaundementes?

Schofer.

**T**hei are writte in the .xx. Chap-  
ter of Exodus in these wordes.

i. I the Lorde am thy God which  
haue broughte thee oute of Egypte;  
out of the lande of bondage, thou  
shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe  
any grauen image, nor the likenesse  
of anye thyng that is in heauen a-  
boue, or in the yearth beneath, or in  
the waters vnder the yearth. Thou  
shalte neither bowe thee downe be-  
fore them, nor doe any worship or  
reuerence vnto them. For I am the

Lorde



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Lord thy God, a strong and a ge-  
lous god, which doe auenge the vn-  
righteousnesse of the fathers vpon  
the children, euen vnto the third and  
fourthe Generation of them that  
hate and despyse me: and againe I  
shewe mercy euen vnto the thousan-  
dest generaciō of them that loue me  
and kepe my commaundementes.

ii. Thou shalt not take the name  
of the Lord thy God in vayne. For  
the lord will not suffer hym vnpu-  
nished y taketh his name in vayne.

iii. Remember that thou kepe holy  
the Sabbath day. Sixe daies shalt  
thou labour and doe al thy busines;  
but y seuenth daie is an holy Sab-  
bath day vnto the lord thy god. V-  
pon that daye shalt thou dooe no  
woorke at all, neyther thou thy self,  
nor thy sonne, nor thy daughter, nei-  
ther thy manservant, nor thy maid-  
servant, nor thy cattell, nor thy beast  
which

whiche keepeth or lodgeth in thyne  
house. For in sixe dayes did the lord  
make and finish heauen and earth,  
and the sea, with all that is therein.  
And vpon the seuenth dape, dyd he  
rest from al maner of labour: there-  
fore the Lorde hath sanctified and  
appointed the Sabboth dape to be  
kept holy.

v. Honour thy father and mother,  
that thy daies may be prolonged in  
the lande that the lorde thy god wil  
geue thee.

vi. Thou shalt not murther.

vii. Thou shalt not commit adul-  
tery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false wit-  
nesse against thy neighbour.

x. Thou shalt not couet nor luste  
after thy neyghbours house, thou  
shalt not lust after thy neyghbours  
wife, nor his seruaunt, nor his maide.

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thyne, nor hye, nor alle, nor anpe  
e lord thyng that is thyne neyghbours.

Maister.

What are the woordes of the seconde prin-  
cipal article, namely of the .xii. articles of the  
holy christian faith?

Scholer.

**T**hey are these, whiche maye be  
deuided into .iii. principall and  
head articles.

i. **I** beleue in god the father al-  
mighty maker of heauen and earth.  
ii. And in Iesus Chyiste his onely  
sonne our Lorde, which was concei-  
ued by the holy ghoste, bozne of the  
vyrgin Mary, suffred vnder Pon-  
pilate, was crucified, dead and bu-  
ried. He descended into hel, the thirde  
daye he rose againe from the dead,  
he ascended into heauen, and sitteth  
on the ryghte hande of God the fa-  
ther almighty, from thence shal he  
come

come to iudge the quicke and the dead.

iii. I beleue in the holy ghoſte, an holy Catholique Churche, the communion of ſainctes, the forgeuenes of ſinnes, the reſurrecciō of the fleſh, and the life euerlaſtyng. Amen.

Maſter.

What are the wordes of the thirde principall article, of the holy prayer of the Lorde?

Schoſer.

**T**hey are wytten in the .vi. of Matthewe, and the .xi. of Luke in theſe wordes.

**O**ur father whiche art in heauen, halowed be thy name, thy kingdom come, thy will bee done vpon yearth as it is in heauen. Geue vs this day our daylye bread. And forgeue vs our trespaces, as we forgeue them that trespac againſt vs. And leade vs not into temptaciō. But deliuer vs from euill. For thine is the kingdom,  
**Dome,**



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Dome, the power and the glory, for euer Amen.

Master.

Now what are the wordes of the institution of the holy baptisme, the fourth principle article?

Scholer.

**T**hey are expressed in the .xxviii. of Math, and .xvi. of Mark, in these wordes. The lord Jesus said vnto his disciples: All power is geuen vnto me in heauē, and in earth. Goe ye therfore into all the worlde, and preache the gospel to all creatures, and make all nacions my disciples, and baptise them in the name of the father, and of the sonne, and of the holy goste, and teache them to obserue all thynges whatsoeuer I haue commaunded you. Whosoever beleueth and is baptesed shalbe saued. But he that beleueth not shalbe damned. And behold, I am with you

B.i. you



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you alwayes, euen vntill the end of  
the world.

Master.

Rehearse me likewise the wordes of the fifth  
principall article, the holy supper of the Lord.

Scholer.

**T**hose are written in Math, the  
xxvi. Mar. xiii. Luke. xxi. and  
1. Co. x. in these wordes: That same  
night that the lord Jesus was be-  
trayed, he toke bread, gaue thanks,  
brake it, and gaue it vnto hys Dis-  
ciples and sayde: take ye and eate,  
this is my body, which is broken for  
you. This doe ye in the remembraunce  
of me. After the same maner also he  
toke the cup whē supper was done,  
gaue thanks, and toke it vnto the,  
saying: drynke ye all of this. This  
is the new Testament in my blood.  
This dooe as oft as ye drinke it, in  
remembraunce of me.

Maister.

Nowe

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Now the wordes of the sixth and last prin-  
cipal article, of the holy discipline commaun-  
ded by the lord: what are the wordes of that

Scholer.

They are these: The Worde Je-  
sus sayeth: Mat. xviii. If thy  
brother sune agaynst thee, goe thy  
wayes and rebuke hym privately  
betwixt thee and hym alone: If he  
heare thee, thou hast wonne thy  
brother. If he wil not heare thee, take  
one or two vnto thee, that euery  
thing may be at a stay by the mouth  
of two or three witnesses. If he will  
not yet heare thee, then tell it vnto  
the congregacion: If he will not  
heare the congregacion, then take  
hym as a heathen, and as an vn-  
christian. And verely, thys I assure  
you: Whatsoeuer ye shall bynde vpon  
earth, shall also be bound in hea-  
uen. And whatsoeuer ye shall loose  
vpon earth, shall be also loosed in  
heaven.

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heauen. **M.** Canst thou now declare briefly the true meanyng and vnderstanding of euery one of these principall articles? **S.** I shall applye my best endeouour to aunswere to suche questions as you shall demaunde of me in euerye of them: and fyrst if it please you, of the ten commaundementes. **M.** Very well,

An instruccion of the  
x. commaundementes.

Maister.

**F**yrst tell me, why did god geue the lawe of the x. commaundementes? **S.** Forsooth to the intent that we might learne his will out of them, and know what he willeth vs to dooe, and what to leaue vndone. **M.** What is the lawe? **S.** It is a perfect rule wherby the will of god is knowen, both how to behaue our selues towardes hym, our almighty euerlastinge **GOD** and maker  
an

Ysa. 11  
Esa. 8

Luk. 16

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and also towardes our neyghbours  
and euery churche. M. What mea-  
neth the lord by the first commaun-  
dement where he sayeth, I am the  
Lord thy God: &c. S. He willeth  
that we should beleue and knowe  
ledge, that he of hys free metcye,  
through our sauour Iesus Christ,  
hath redeemed vs from the power of  
the deuill, and from the bondage of  
the world and of synne, and hath re-  
ceiued vs to his own peculiar herites  
and to the freedome and felowship  
of euerlasting life, lyke as he recey-  
ued the Jewes vnto hym, when he  
redeemed them out of the tyranny of  
the Egyptians. M. And what is  
the vnderstanding of these wordes:  
Thou shalt haue none other Gods  
&c. S. He willeth by these wordes,  
that we should with all diligence es-  
teeme and beware of al manner of I-  
dolatry, and false seruice of god, in-  
uented

The first  
commaund-  
ment.

Col. 1.  
Gal. 4.

Exo. 19.



The Antichristian

vented by manne, though it seeme or  
be neuer so high and glorious to the  
outward appearaunce. **Q.** What is

Act. 45

**Idolatry?** **A.** Idolatry is to haue  
besides y<sup>e</sup> only right god our heaue-  
ly father, some other to seeke helpe at.

1 Pet. 3

**Q.** y<sup>e</sup> idolatry is, to make some other  
mediator or advocate betwene god  
& vs, than only our saviour Iesus

1 Cor. 10

Christ. **Q.** els to serue god otherwise  
than he hath taught & prescribed in  
his holy scriptures. **A.** Nay we

not, than seke helpe at god through  
intercession of the holy Angels and  
Saintes, that they may pray vnto

1 Cor. 10

god for vs. **S.** we oughte to  
seeke no helpe none other meanes to  
obtain any helpe, comfort, or fauour

of god, than only through the medi-  
ation & intercession of Iesus Christ  
whiche is appointed of god by

scryp<sup>r</sup> to be the onely mediator and  
advocate betwene god and man  
bynde



kynde. **Q.** Prove that by some  
 scriptures. **S.** Saint Paule saith  
 there is but one media: our betwene  
 god and mā, the man Iesus Christ:  
 1. Timo. ii. And Saint Iohn like-  
 wyle. i. Iohn. ii. saith: we haue one  
 aduocate with the father, namelpe  
 Iesus Christe, whiche is the can-  
 some for our synnes. &c. Therefore it  
 is no lesse than Idolatrye to sayne  
 or imagine any other aduocates to  
 praye for vs. **Q.** Whan is thys  
 commaundement ryghtly fulfilled  
 and kept as it ought to bee. **S.**  
 First whā I beleue and doubt no-  
 thing at all, that almightye God,  
 through our lord Iesus Christ, will  
 be my God and helper, and that he  
 will deliuer me from al euil, and en-  
 due me with all felicitie bothe here  
 and euerlastyng. Secondarily whā  
 I put al my trust and confidence in  
 God our heauenlye father, through  
 B.iii. the

The Catechisme.

the lord Iesus Christ only, trusting  
and seeking for al helpe and comfort  
of hym alone, & of none other crea-  
ture: And that thowow such meanes  
onely as he hath appoynted, forsa-  
king al inuencions and dreames of  
man. Thus doing I geue him his  
godly honor, which is due vnto hi.

Mat. 15.

The second commaund-

demente,

Maister.

**W**hat is mente by the seconde  
commaundement: Thou shalt  
make thee no graven Image. &c. ou-  
how is that to be vnderstanded?

Joh. 5.  
Ex. 29.

**A.** We ought so to print the Ma-  
iestie of God, whiche is a spirite, in ho-  
our heartes, that we neither make da-  
nor set vp no maner of image wher-  
vnto any maner of honour or wot-  
ship due vnto god onely may be ge-  
uen, eyther outwardlye by anye ge-  
sure, or inwardly in the hearte.

Gen. 1.  
Ex. 44.

M. Whan

**Q.** Whan is thys commaunde-  
mente transgressed? **A.** As oft as  
we ascribe anye dyuine power vnto  
any image, or seke any help at them,  
or geue any maner of reuerence vnto  
them: as whan we praye befoze  
them, whan wee knele or fall downe  
befoze them, or make curtesye vnto  
them, setting vp any candels befoze  
them, or senspng them, or shewing  
any lyke pointe of reuerence: Lyke-  
wyle whan any man doeth institute  
shalt or imagyne of hys owne head with-  
out any authoritpe of the woorde  
of God, any maner of false seruyce,  
vnder the pretence of deuotion or  
holynesse, as Diriges, Commem-  
oracions, pardons, priuate satisfac-  
tories, masse for the quicke and the  
dead, with suche lyke superstitious  
godes seruice (thoughe it hath ne-  
uer so hygh and glorious a shpne)  
yet they offende againste this com-  
maundement.

maundement. **M.** Why, doe not  
all thynges please god, whiche are  
done of a good minde, entente, zeale  
and deuotion, and in the honoure of  
god? **S.** No forsooth, for God ab-  
**mat. 15**  
**Deu. 12** horreth as most detestable idolatry,  
all maner of seruite whiche he hym-  
selfe hath not instytuted nor com-  
maunded in his woorde: And wyl-  
**Leuit. 1** leth vs to flee and auoyde wth all  
our hertes, al such maner of strange  
and newe deuysed seruyce of oure  
**Ier. 7** owne inuentynge, as mooste pestilent,  
and corrupte payson. **M.** Why  
hath god forbidden anye reuerence  
to be geuen vnto images? **S.** Be-  
**Deu. 5** cause that god beeryng of hys owne  
substaunce euerlastyng, immortall,  
incomprehensyble and inuysyble,  
**Leit. 44**  
**Ier. 23** wylleth that we shoulde whollye  
cleaue vnto hys woorde, and record  
the same continuallye, both nyghte  
and daye, bearyng it about with vs



in our heartes, leste through any Image we mighte peraduenture forget hym, or bee hyndered in his true service. **M.** What, can Images hynder anye man in the true seruyce of God? **S.** There is nothyng that so muche withdraueth vs from the true and perfect knowledge and seruyce of God, as dooe these superstitious images. For the onely sight of them draweth vs from the knowledge of god. For the whiche cause holy scripture calleth them deuyls, and trappes or snares of soules; and the woozshipping of them it nameth idolatry, and a woork of the fleshe. **M.** May not images bee as laye meynes bookes to putte them in remembraunce of god or of the saintes lyues? **S.** Whosoener setteth by any image for any such purpose, declareth euidently that he hath denyed in his hearte, the veray luyng god,

1 Cor. 10

1 Pet. 3

1 John 2

1 Sam. 17

1 Gal. 1

1 1 Cor. 10

god, and is in his heart a very turre-  
 Hypper of Idoles. For the booke  
 whiche onelpe can bying and leade  
 all men bothe laye and other, to the  
 knowledge of god, is only the word  
 of God conteyned in holpe Scrip-  
 ture in the Byble. That oughte  
 to bee the booke of euery laye man.

**2. Tim. 3.**  
**2. Pet. 1.** For therein is sufficientelpe con-  
 tained all thinges necessarie for the  
 saluacion of man: and it needeth the  
 helpe of none other booke, for it is  
 sufficiente of it selfe. **M.** Is there  
 no maner of image wherby we may  
 be put in remembraunce of God?

**S.** Yes, mankynde is the lyuelpe  
**Gen. 1.** Image of god, made of God hym-  
 self without the hande of man: Like-  
 wyse the heauen and earth, the sonne  
 and Moone, wyth other lyke crea-  
 tures of God: These maye putte vs  
 dayly in remembraunce of the infy-  
**1 Pet. 19**  
**Rom. 1** nite power, goodnes, and wysedome  
 of

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of God. **M.** Whan is thys commaundement fulfilled as it ought to be? **S.** Whan I adhere & hold my selfe to the woorde of God onelye, abhorring and refusing, as I mage seruite and shadowes of true religion, al kyndes of religiō and serupng of God not expressed and taught in the holy scriptures: Wherewith eue-ry true christian oughte to contente hymselfe, and to studie to serue God accordyng to thesame and none o-therwise. And thereby is the true christian knowen from the false.

**M.** But what meaneth the Lorde whereas he sayeth: I am the Lorde thy God. &c. **S.** For as muche as these woordes doe pertayne vnto al the commaundementes generallpe, as well as vnto this: It shalbe most couenient to differre the declaracion of them vntyll we come to the ende of all the commaundementes. But  
to

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in the meane tyme wee maye gather  
by these wordes, that the Lorde ta-  
keth it for no lesse than spyrituall  
whoredome, to woozship or serue any  
straunge Goddes, or to mainteyne  
and folowe anye false religyon not  
taught in his holy worde. M. By  
what example canst thou proue that  
God did euer punishe any man for  
maintayning of false religion?  
s. The bookes of the Kynges are  
ful of examiples. The house of Je-  
roboam was vterly destroyed, be-  
cause he mayntayned Idolatry and  
false religyon among the Israelites;  
and lyke wyse the house of Baasa,  
and of Achab. And Saluicty Paule  
teacheth that God suffered, iii. thou-  
sand men to be slain with the sword  
for Idolatrye and false religyon.

**The thirde commaun-**

**demente.**

**Maister.**

**Schober.**



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**W**HAT is mente by the thyrde  
commaundement? Thou shalt  
not take the name of thy lord  
God in vaine. &c. s. In this com<sup>ma</sup>ndement is forbidden al maner  
of perjury, swearing & blaspheming  
of God and of hys holy name. M.  
Wherby is the name of God moſte  
ſpecially blaſphemed? S. By falſe  
doctrin, ſuperſtitious inuocacyon  
or praye in a ſtrange language, or  
withoute deuocyon, (as Hattens,  
Maſſes, and Euenſong were wonte  
to be mumbled) wherby the name  
and woorde of God is abuſed, to no  
fruit nor edificacyon, but altogether  
in vayne. M. Where is it forbid-  
den any man to pray in a language  
which he vnderſtandeth not? S. As  
wel by this commaundement, as al-  
ſo by Saint Paule. i. Choz. xiii.  
where as he ſayeth: If I praye in a  
ſtrange tongue, my ſpिरितe prayeth  
but

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but my minde is without fruit, And  
at length he saith he hadde rather  
speake .v. wordes whiche he vnder-  
standeth, than tenne thousande in a  
straunge tonge. **Q.** Whereby els  
is þ name of God blasphemed and  
dishonored? **S.** By false and cus-  
tomable swearing without any ne-  
cessite: by cursing, charming, confu-  
ring, inchanting or soothsaying by þ  
name of god: & likewise by supersti-  
cious bowes, & by any maner of su-  
perstitious blyng of the woorde or  
name of God, or of our saviour  
Christ, otherwise than it ought to be  
bled. **Q.** Is it synne to sweate or  
to curse rashely by the name of god  
and of our saviour Iesus Christ, by  
his members, woorkes, soule, death,  
woundes, and blessed passion? **S.**  
Yea, it is suche an horrible & an hai-  
nous sinne & blasphemye, þ god dyd  
cōmaūd it in his law to be punished  
with

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with stoning vnto death. **Leu. xxiii.**

**M.** But maye a manne in no case sweare lawfully without offence to

**God?** **S.** Yes, any man beeing re- Exo. 22  
quired of a magistrate, & otherwise

also for the furtheraunce of the glory  
of god, the confirmaciō of the truth,

& for the necessitie, welth & profit of  
our neighbour, ought to sweare and

to take an othe: for by such othes the  
name of God is sanctified and not

blasphemed. **M.** What example  
of holy scripture hast thou to proue

thesame? **S.** The holy father **A-**  
**braham** in making a covenant with

the kyng **Nimrod**, dyd confirme  
it with an oth. Likewise in **Exodus**

it is read, that a manne may purge  
hymselfe of suspicion, by an othe.

**M.** But how ought such othes to  
be made, by the name of God onely,

or by **Saintes** and other creatures?  
**S.** Onely by the name of God.

**C. i.**

**Deu,**

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**Ben.** bi. thou shalt feare thy Lorde  
God, and serue hym, and sweare by  
his name. We must sweare by hym  
that knoweth al trueth, & that thing  
to be true whiche we sweate: & ther-  
fore such as sweare by any Saint,  
by p masse, or by any maner of crea-  
ture, they make the same equal vnto  
god, and geue it that honour that is  
due vnto god onely, by so sweating  
therby, and so offēd god grievously.  
**Eusebius** in the. xv. Chapter of his  
fourth booke, sheweth that the holy  
**Martin Polycarpus** dyd choose ra-  
ther to be burned, than to sweare by  
the fortune and prosperitie of **Cea-**  
**sar.** M. What if any man chaunce  
to sweare or to vowe that he will do  
a thing that is wicked, ought he to  
perfourme suche an othe, or no?  
**S.** No, he ought not to perfourme  
it, but rather to repent and to aske  
god mercie, for makynge anye suche  
othe.



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othe. As if one shoulde vowe to defile hys neighbours wife, or sweare to hys harlot neuer to forsake her, or any such like wickednes, he ought not to haue respecte to his vowe or othe, but to the commaundement of god, and to repente and breake hys wicked vowe or othe, rather then the commaundement of god. And likewise suche as without consideracion haue swozne and made a solemne vowe to leade a sole and chaste lyfe and neuer to mary, feling that thing not to be in theyr power which they haue vowed, oughte rather according to the doctrine of the Apostle, to mary in the feare of God, than to burne, and liue against their conscience, theyr foolyshe vowe not withstanding. Q. Whan is this commaundement kept and fulfilled? A. Whan soeuer I confesse the word and name of God boldly without feare,

C.ii,

feare,

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feare, what daunger or perill soeuer  
may ensue therof, magnifying, prai-  
sing and extolling his woordes and  
woorkes at all times and in all pla-  
ces, accordyng to my duetie vnfa-  
nedly, without any maner of hypo-  
cricie or dissimulacion, committynge  
my selfe wholy vnto my heauenlye  
father, through Iesus Christ our sa-  
uiour. And again whan I flee vnto  
hym by feythfull prayer for helpe,  
comfourt and ayde, in any maner of  
necessitie, affliction, or aduersitie,  
renderynge vnto hym continuall  
thanks for all hys benefites. And  
thirdly whan I performe to the be-  
ttermost of my power with all reue-  
rence, all suche thynges as I haue  
lawefully sworne and promysed in  
his name to do: studyng to auoyde  
al such exammples in my whole life,  
where thorow his woord and name  
might in any wyse be dishonoured,  
or hys

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of his working and glory hindered,  
defaced, or diminished.

The fowerth com-  
maundemente.

Maister.

**W**ell, nowe howe vnderstandest  
thou the fowerth commaunde-  
ment: Remembze that thou sanc-  
tifie the sabboth day. *ar. S.* Like as  
there are two maner of sabbother,  
a spirituall and an exterior sabb-  
both: so lykewyle is the Sabbboth  
kepte or broken. *ii. maner of wayes.*  
*Q.* What requireth the spirituall  
Sabbboth: *S.* That we shoulde  
continually mortifye, tame and cru-  
ellie our flesh, with all the lustes and  
concupiscence therof, and haue our  
continual meditacion vpon þ king-  
dome of God, and that we shoulde  
praise and thanke hym; aswell in  
prosperitie as in aduersitie, bearyng  
all maner of affliction pacientlye:

C.iii.

And

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And whansoever we doe the contrarye, than breake we this Sabbath.  
Q. And whan is the restriction or outward Sabbath kept? S. First whan every man accordyng as hys vocacion requirerh, applyeth hymself to auaynce and set furth the true weord and religion of god, or elles to come to the churche or congregacion to heare thesame sincerely preached, and to bee presente at the common prayets: endeavouring hymselfe to praye deuoutly and earnestly as well for his owne priuate as for the common necessities of Christes vniuersall churche. Q. And what is els required to the fulfilling of this commaundement? S. That every man shoulde applye hymselfe also to receyue the holpe Sacramentes with the faithfull congregacion. So that they bee ministered accordyng to the institution and ordinaunce of Christe.



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Christe and to bring and geue hye  
almes in the same congregacion for  
the succour and reliefe of the poore.  
And so both to confirm: and streng-  
then hye owne faythe, and also to  
geue a good example of vertue vnto  
others. **Q.** Wher sayest thou  
that every man should applie him-  
selfe to come to the church and con-  
gregacion to the common prayers,  
seeing Christ himselfe saith, when  
e you will pray, enter into thy chamba-  
ber & praye in secret: &c. **A.** Christe  
in that place speaketh onely of pri-  
uate prayer, which is done at other  
seuerall tymes: and not of the com-  
mon prayer which ought to be done  
in the open congregacion. For both  
he himselfe and the Apostles  
also, dyd pray openly in the temple,  
calling the same the house of pray-  
er. **Q.** Is it any great shame not  
to come and resorte to the common  
place

**Common** place of prayer, or to the faithfull  
**Prayer.** congregation, vpon þ sabboth daye

**S.** Yea it is a great sinne, for ther-  
by is the commaundement of God  
& his church also contemned. Now  
the lord gaue commaundement in  
hys lawe, that their soules shoulde  
bee rooted oute and taken from a-  
mong his people, which would for-  
sake and refuse the common congre-  
gacion, and other godly ordinaun-  
ces. And therefore whosoever absen-  
teth himselfe from the faythful con-  
gregacion at the tyme of common  
prayers, and specially vpon the sabb-  
both daye, without a very iust and  
lawful cause, is worthy to be excom-  
municate and excluded out fro the  
nũber of the faithfull congregacion,  
for contemning the same, & the ordi-  
naunce & commaundement of god.  
**Q.** Shew me some place of scrip-  
ture that teacheth howe frequently  
and

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and desirouslie a Christen manne  
ought to come vnto the churche and  
congregation of the faithfull. **S.**  
David sayeth, howe pleasaunte or  
amiable is thy habitation, O thou  
lorde of hostes, my soule hath a de-  
syre and longyng to entre into the  
courtes of the Lord. Psalm. lxxxiij.  
And in an other place: happye are  
they that dwell in thy house, O lord,  
for they prayse thee continually.

**A.** By what Scriptures prouest <sup>Almes</sup>  
thou that a christen man oughte to  
geue almes in the congregation v-  
pon the dayes of common prayere  
**S.** Thus saith the lord. Deu. xvi.  
and Pro. xxiii. Every man shall ap-  
peare thyselfe in the yeate beefore the  
Lorde, but no manne shall appeare  
with an emptie hand, but euery one  
accoordynge to the measure that he  
hath receiued of the lord. And Paul  
i. Cho. xvi. sayeth: vpon the Son-  
day

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day let euery one lay vp by hymself  
whatsoever he thinketh mete. **Ac.** 110  
**Q.** Why doeth the lord require the  
same? **A.** Because such almes is  
a certeyn token and testificacion of  
obedience. And specially at the in-  
stitution of the holy supper of the  
Lorde, euery one that is partaker  
thereof, ought to geue somewhat to  
the almes boxe. For seeinge that  
Christ in his holy supper doth offer  
himselfe with all that he hath, vnto  
vs, that he maye lyue in vs and we  
in him, christen thankesfulnes requi-  
reth that all faithfull persons should  
offer vp and yeld theinselfes wholy  
to the Lorde agayne, and redel-  
uer the same with their almes for the  
reliefe of the poore. This was the  
use of the p̄mative church. **Q.**  
Is it any sinne not to geue almes?  
**A.** Yea forsooth: It is agaynst the  
manifest p̄cept of God. And doubt-  
lesse



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lesse the lord will say at þe latter day  
vnto suche as will geue no almes:  
Goe your way into the euerlasting  
fyre, for I was hungry and ye gaue  
me not to eate: I was thyrstye and  
ye gaue me not to drinke. &c. M.  
Is it not sufficient for euery manne  
to geue hys almes priuately at hys  
own pleasure, though he geue none  
opely into the common almes boxe?  
No, no true christian ought so  
to dooe, for as muche as God himself  
hath ordeyned and commaunded,  
as wel in the new testamēt as in the  
olde, the common and open offer  
ynge and almes of the Church.  
And therefore, whosoever resisteth to  
geue hys almes in the congregati  
on to the common almes chest, the  
same resisteth the manifeste ordi  
nances & commaundement of god.  
And whosoever doth hinder or disa  
ble such almes, þe same is an enemy  
to

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to the institution and ordinance of  
the holy ghoste. **Q.** But what if  
such almes be not well bestowed as  
it ought to bee. **S.** Every true chris-  
tian & loueth God, ought to referre  
that vnto those whose office it is to  
looke to the distribution thereof, and  
to labour that whatsoever is amisse  
may be reformed. But there is no  
congregation rightlpe ordred, that  
lacketh this comon order of almes.  
**Q.** Wel, why doth god commaund  
that neither our seruantes, nor our  
cattel, nor any thing that belongeth  
vnto vs, should doe any worke vpon  
the Sabbath day. **S.** That  
we might be the more quiet to per-  
forme the godlye exercises aboue  
rehearsed, as of prayer, thankesge-  
uing, almes, hearing and preaching  
the worde, receiuing of the holy sa-  
cramentes, and such other exercises  
as appertayne peculialy vnto the  
Sabboth

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**sabboth day. Q.** Is it sinne to labour vpon the sabboth day? **A.** Although honeste labour to susteyne our selues and our families and to succour our neighbours in tyme of <sup>Gen. 3</sup> <sup>Eph. 4</sup> nede, be commaunded of God: yet both we oure selues, and also oure chyldren and famillyes, must haue some certayne dayes to heare and to learne the woord of God, to call to mynd and to consider his benefites, to inuocate and call vpon hym for further grace, and to laude & prayse hym for that we haue already receyued: And therefore to labour vpon such dayes for couetousnes and greedynges of worldly lucre, without any respect or consideracion of the godly exercises aboue reherced, it cannot be but a grieuous sinne. **Q.** What if the behouie of the common welth, the duety towards our pryncce, or some other speciall case of necessitie

compell

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compell any man. to labour vpon  
the sabboth daye? S. Suche ne-  
cessarye cases, as cannot withoute  
greate peryll and inconuenience be  
delayed, are alwaies to be excepted:  
and at all such tymes (as also in the  
haruest to saue from perishing that  
God hath sente) a man may labour  
without scrupul of conscience. A.  
And whan is this sabboth violared  
or broken? S. Whansoever the  
sincere preaching and diligent hea-  
ryng of the woorde of God is ne-  
glected, the holy Sacramentes not  
ministered nor receyued after the in-  
stitution of Christe, but otherwys  
or contrary to the same: or whan I-  
dolatry is in the stede of the true ser-  
uice of god exercised, the true & feith-  
ful ministers contemned and not re-  
garded, no prouision made throughe  
the common almes for the pouertie:  
but the day mispēt in idlenes, pride,  
Uagaries wantonnes,



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Wantonnes voluptuousnes, glutto-  
rye, dronkennes, ryot, bancketing,  
gammynge, dauncyng, and dasyng,  
and suche like, and the godly exerci-  
ses aboue rehearsed, in the meane  
time sette a parte. Q. And is it a  
great sinne thus to violate the sab-  
both day? s. Yea it is a grieuous Esa. 58  
offence. for it is as much as to breake  
the couenaunt of god. Therefore god  
commaundeth the breakyng of this  
commaundement to bee punished  
with death. Ec. xxxi. m. But where  
was euer any such example practi-  
sed? s. Numc. xv. The princes of  
the Jewes with the whole people,  
dydde stone one vnto deathe, by the  
commaundement of god, for gathe-  
ring of stickes contemptuouslye v-  
pon the sabbath day: wherby christe  
rulers and magistrates haue an ex-  
ample, that it is lawfull for the to Leu. 24  
punish

punpthe the contemptuous trans-  
gressours of this commaundement.  
Yea and also godlye parentes and  
culctrs of families, ought to looke to  
their children and families, that they  
mispende not the sabboth daye in  
ydlenes, in gampng or playng, or  
by any other vnlawfull meanes, as  
they will auoyde the wraeth of God.  
Q. But what are the woorkes which  
we should dooe vpon the other. vi.  
dayes? S. Suche woorkes as ap-  
pertayne to that vocation and con-  
diction of lyfe, whereunto God hath  
called euery one of vs, to exercise the  
same diligently to the glory of god,  
for the mayntenaunce of his house-  
holde, and also that he maye haue  
wherewith to succour and ayde hys  
neighbour in his necessitie. Q.  
Why did god rest vpon the seuenth  
daye? S. To teache vs what  
should be the end of al our labours  
and

Heb. 2.  
Col. 4.

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and woorkes, namely euerlastyng  
rest and quietnes in him.

The fifth commaun-

Demente.

Maister.

**W**hat is commaunded in the  
fifth commaundemente, where  
he saith: Thou shalt honour thy fa-  
ther and moether, &c. **S.** God wil-  
leth by this commaundemente that  
euery man should honoure, esteeme,  
loue, and obeie, with all reuerence  
and lowlinesse, their naturall pa-  
rentes, as the lord himselfe: and  
that we should serue, helpe and suc-  
cour them to the vttermost of oure  
power in theyr age, sicknesse, and in  
all theyr necessities, for as muche as  
they dyd beare vs and tooke muche  
trauaile and sorow, in the bringing  
vp of vs. **A.** And are none other  
to bee honoured, reuerenced and o-  
beied by this commaundement, but

**D.**

**Onelye**

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onely our naturall parentes? S.  
Yes, al suche as perfourme the due-  
tye and offyce of true parentes to-  
warde vs, and al suche as haue any  
maner of cure or charge of vs, as  
oure kynskolke, teachers tutours, o-  
uerseers. M. And who elles? S.  
All gouernours, rulers, and ma-  
gistrates, with the ministers of the  
Church also, whiche haue cure of  
our soules: al maisters also and mis-  
tresses, and al suche as dooe vs any  
good through teaching, instructing  
admonishing, exhortyng, defending  
or maintaynyng of vs, or throughe  
punyshyng and correctyng vs for  
our faultes and euil doynges, brea-  
kyng and tampyng our natural fro-  
wardnesse, stubbetnesse, proude sto-  
maches, and obstinatenes: intending  
nothyng but to rule, gouerne, and  
bryng vs vp to the glorie of God,  
and the welthe and profite of oure  
soules.



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sonles. **Q.** What honoure doe we owe vnto all these? **S.** We are bounde to obey them and to submit our selves hartely and willingly vnto theyr instructions, admonitions, correction. &c. taking all suche thynges as they dooe vnto vs, in good woorth, and with all thankfulness. **Q.** But what meaneth the promise of longe lyfe annexed to this commaundemente? **S.** It signifieth that all such as endeuout and applie themselves from theyr verypouth bpwarde to humble and submit themselves obedientely vnto euery man that seeketh theyr furtheraunce in all Godlynesse, they are woorthye to lyue longe vnder good gouernaunce, and in quietnesse and peace. And al such as do the contrary, deserue woorthely to haue their life shortned, and for their vnthākefulness are to be iudged vnwoorthye to

**D.** li,

lyue

The Catechisme.

lyue any other life but in misery and calamitie : whiche were not to bee esteemed a lyfe, but rather a death, or at leastwyle a punishmente worse and more greuous then death of the bodye is. **A.** And what if our parentes rulers, or superiours woulde commaunde vs to dooe anye thynge contrary to the manifest worde and commaundemente of God. oughte we to obey them in suche case also. **S.** Doubtelesse they haue power and authoritie ouer bodye, possessions, goodes, lyfe, and whatsoeuer pertaineth vnto the state of thys transitorie worlde. All whiche we ought obedientlye to submitte vnto them, without any maner grutchinge or murmuring. But if they goe beyond this, and will take vpon them to rule also ouer the soule and conscience of man, ( whiche is the peculyer regiment and possession of god onelye)

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onelye) and to commaunde vs anye  
thyng that is expresse against gods  
woorde, than we ought to saye with  
the Apostles: we muste rather obeye God Actes. 5  
then man. **Q.** Yet saint Petre saith 1. Pet. 2

that seruantes oz subiectes should  
obeye theyr masters oz superiours  
though they be cruell, frowarde, and  
extreme vnto them. **S.** So they

ought to do in dede so farre as such  
extremite extendeth vnto the body,  
oz any thyng in this mortall life, and  
no fether. But if suche extremite  
stretche vnto the conscience and  
soule of man, there is no obedience  
commaunded but onely to God.

**Q.** But howe should a man doe  
in suche case, shoulde he resist them  
with force and violence? **S.** God  
forbidde: no in no wyse. For it is an  
hainous and a grieuous synne, vy-  
olently to rebell against our heades  
and rulers, oz to geue any maner of

D. iiii.

occasion

**The Cathedrisme.**

Occasion howe light soeuer it be, vn-  
to any sedicion, tumulte, or insurrec-  
cion agaynste the annointed of the  
Lord, And the terrible vengeance  
of God shall doubtles fall vpon all  
suche, as it dyd vpon Chore, Da-  
than and Abiron, whiche the earth  
dyd swalow vp quicke, for rebelling  
agaynste their rulers: but it is the  
duetye and botacion of true christi-  
ans, not to requyte wrong for wrong:  
but to bee patiente and of the suffe-  
ryng spde, and obedientlye to suffer  
all troubles, peracions, paynes,  
wronges, iniuries, yea and even be-  
tye death also (if it shal bee the will of  
God) withoute anye manner of respy-  
tence, and to referte theyr wholle  
cause onely vnto the iudgemente of  
God.

**The .vi. commaundement.**

**Thou shalt not kill.**

**Matthe.**



**W**hat is mente by the sixth commaundemente? Thou shalt not kille or murther. S. Therewith is commaunded that we shoulde be readye euery one to loue other, & not to beare anye grutch, displeasure, hatred, or enuy, in our heart, toward any maner of persō, for any priuate matter or quarell; nor to shewe anye token or signe of malice to any man, but to be frendly, louyng, mild, gentle, pacient, both in heart, woord, and dede, to euerye bodye, whatsoeuer any manne doeth vnto vs. M. But this commaundement maketh mention onelye of murder. s. Yea, but through that which is most detestable and horrible in this vice of murder, it woulde feare vs also from the naturall roote and head sprynge of this synne, which is wrath, hastines, desyre of reuenging, and from all that which may by any meanes en-

lue and spring out of this euill rote.

**Q.** Is it lawfull than for no man to reuenge and punish open sinne?

**A.** Yes, the high powers and magistrates, and their deputies, officers and lawfull ministers vnder them, haue authoritie and commaundement of god (whose ministers they are) to reuenge with y<sup>e</sup> sword al iniquitie, violence and contempte of god, and to correcte and punish all maner of transgressions and offences committed as well agaynste the commaundementes of god, as agaynste anye cyuill and poltique lawe and order made for the quietnesse of the common welthe, and not contrarie to anye woorde of god, so that the same punishment and correction be done with all equitie and

**Exi. 22**  
**Deut. 19**  
**and. 24**  
**Leu. 24**  
**and. 19**  
**Exo. 22**

iustice, without any carnall respecte or parcialitie, and so it be after godly lawes and ordinaunces, and not

bp

by any crueltie or Tyranny.

**Q.** But the higher powers or iudges maye abuse theiꝝ authoritie.

**S.** If they punish any man that is guiltlesse and innocent, vnlawfully, of any malice, enuy, hatred, beyng moued through couetousnesse, or some priuie grudge, or if they procure any mans death that is innocent, or consente vnto it, and dooe not resiste all violence, and iniurie, or doe not saue all persons from all mutuall harmes or oppressions in euery behalfe to the bittermoste of theiꝝ powers, than they offende against thys commaundement.

### The seuenth commaundement.

Maister,

**W**HAT is mente by the seuenth commaundement, which forbids death adultery? s. Therby is commaunded vnto euery manne to

**D.v.** kepe

kepe hymselfe pure and cleane from  
all maner of vnc chastnes, filthynesse  
and boluptuousnesse, and from all  
maner of prouocations, or exam-  
ples, thzough worde or gestute, that  
might untice any person eyther yong  
or olde, to any vnlawefull or inor-  
dinate lustes. Likewyse from al ma-  
ner of excesse in eatyng, drynkyng,  
or apparell: from all maner of lasc-  
uious and wanton gestures, filthye  
or bawdy tunes or communication,  
wherby any man may take occasiō  
of offence or euyl: for goddes wil is  
that we shoulde bee pure and holpe  
bothe in body, soule, and spirite.

Leu. 19.  
10. 11.

**M.** Why so? **S.** Because we are  
the Temples of God, and redeemed,  
washed and sanctified, with the most  
pure, deare and precious bloude of  
Iesus Christ. **M.** But what thin-  
kest thou of the lawefull vse of  
matrimonie? **S.** Forsooth the lpe  
and



and cōmpanye of man and wife in  
matrymonye after the ordynaunce  
of God, is esteemed of the holy goste  
honourable, and he prayseth it as  
his ordynaunce, and the very righte  
and only meane and remedy, to liue  
a perfit chaste lyfe. And therefore it  
is commaunded vnto all men, of  
what state and condicion soeuer  
they bee, except they haue a speciall  
gifte, or that they bee vnapt of na-  
ture thereunto. Q. By what scrip-  
ture canste thou proue that matry-  
monye is free and laweful to al ma-  
ner of persons, none excepte? A. By  
the woordes of Saint Paul. Heb.  
xiii. saying, that maryage is honou-  
rable amonge all persones, and the  
bedde of the maryd is vndefyled.  
And againe. i. Chor. vii. for the a-  
uoyding of fornicacion, lette euerye  
man haue a wyfe of hys owne, and  
euerye woman an husband of her  
owne

stone . &c. In the which woordes  
there is no maner of person excepted.  
Q. Yea but what if any man  
hath made a bowe neuer to marpe,  
may he breake his bowe? S. Eue-  
ry manne ought to obey the calling  
of god, accordyng to his fyrst bowe  
made in baptysme: wherfore whoso-  
euer shall fele in himself to be called  
and ordeined of god vnto mariage,  
he oughte rather to repente and to  
breake hys foolyshe bowe than to  
dysplease God further, by fallyng  
into other inconueniences. And es-  
uermore to haue in minde thys sen-  
tence of the Apostle. (It is better to ma-  
ry then to burne.) It is better to breake  
a superstitious bowe, which hath  
no grounde of the woorde of God,  
than to lyue in fylthynes and abho-  
minacion contrary to the wil of god  
and to a pure conscience. M. xxij.  
but wherby may a man best mortify  
and

## The Catechisme.

and subdue the wild and inordinate  
lustes & wanton rage of his fleshe,  
as well in matrimonye as in synge  
lyfe. **S.** By occupying himselfe  
continually in vertuous and godly  
exercises, and by eschewing of ydle-  
nes, the verie nurse of damnable le-  
chery, and also by muche prayer, and  
calling vpon god, and by continu-  
al meditation in the woorde of god,  
and suche lyke: And specially by  
godly abstinence and fastyng.

*Fasting.*

**M.** Seyng thou hast made men-  
cyon of fastyng, befoze we goe anye  
further I wyl aske the certein ques-  
tions concerning fasting, and of the  
true vse thereof. **Fyrst,** where is fas-  
ting commaunded in holy scripture?  
**S.** In the seconde of Joel in these  
woordes: Turne vnto me sayth the  
lord, with al yowr hertes, in fasting,  
wepyng, & mournyng. Teare yowr  
heartes and not yowr garments,  
**and**

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and turne vnto the lord your god,  
for he is mercifull. **Q.** What dost  
thou learne and note out of these  
wordes of the Lord? **S.** I note  
a learne.iii.thinges. First, what fast-  
ing is. Secondarily, that seruente  
prayer ought alwaies to be annexed  
a ioynd with fasting. And thirdely,  
whan a man ought moſte ſpecialllye  
to faſt. **Q.** Wel, firſt what is faſ-  
tyng? **A.** It is an earneſt chaſtening  
a bydelyng of the fleſhe, procedyng  
of a true repentaunce for our ſinnes,  
and of an earneſt feare of the iudge-  
mente and indignacion of god, with  
a ſeruente deſyre and a perfect hope  
to obayne grace and comforte of  
God. **Q.** Wherein conſiſteth the  
chaſtening and bydlyng of the fleſh  
that is required in faſting? **S.** It  
conſiſteth not onelye in abſteynyng  
from meates and drynkes, but in  
reſtreyning and abſteynyng from al  
ſuch



**The Catechisme.**

suche recreations as the flesh and olde Adam haue anye maner of delight or pleasure in: (as in gaming, and playing at cardes, dice, and such flaundersous and wicked games.)

And from all maner of pampering vp of the bodye with wanton garmentes and tyze. And againe in shewing a continuall sobernes of lyfe.

**Q.** How canst thou proue al thys to be true? **S.** As oft as the spirite of God commaundeth fasting in any place of Scripture throughe the Prophetes, he commaundeth the people to refraine themselves from all maner of myrth and recreation, and to come and assemble together and appeare beefore the Lorde in mourning garmentes, and to testifye the sorowe and heauines of their heartes with all their outward doynge. **Q.** In what places of the Prophetes is anye suche thyng contained

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ketined: **S.** In the first and second of Joel. In the .ix. of Daniel. In the .i. of Esdras. vii. And in the .iii. of Esdras .ix. In the .iii. of Esther. And in the .xxxv. and .lxxix. Psalmes.

**A.** Whereby dooest thou gather that true fastyng oughte alwaies to haue feruente prayer annexed and ioynded vnto it? **S.** Forsooth by this: Forasmuche as all holye menne in all tymes, whansocuer they dyd pray earnestlye and feruentlye, they dyd also faste, as the scripture testifyeth. And we dooe neuer reade that anye of them kepte any faste without feruente prayer and supplicacion.

**A.** What places of scripture make mencyon of anye suche thyng?

**S.** The places aboue rehearsed: And also the Lorde sayeth: This kynde of deuils is not caste out but through prayer & fastyng. **A.** Is there no place els in the newe testamente

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ment that confirmeth the same.

**S.** Yes, **S.**ainct Luke writeth that Anna the Prophetesse scrued the Lorde with continuall fastyng and prayer. And againe he writeth of the churche of Antioche, that they fasted and prayed whan as they layde their handes vpon Paul and Barnabas to send them furth to preache to the Gentiles: As did Paul & Barnabas likewise. Act. xiii. And Paul i. Choz. vii. and. ii. Choz. vi. teacheth that fastinge and prayer ought alwayes to goe together. **M.** Well, nowe whan ought a man most specially to faste? **S.** Whansoever we fall into anye grieuous synnes, and perceue by manfeste tokens that the wrath of God is kyndeled ouer vs, and he grieuously displeased with vs. **M.** How prouest thou this? **S.** By the place beefore rehearsed, where the holpe ghoste moueth

**C.i.**      **moueth**

The Catechisme.

moueth þ people vnto this fasting  
whan they perceyue (by diuerse and  
manye calamities and miseries, as  
by warre, dearth, pestilence, and such  
other plagues whiche dooe evidently  
declare and testyfy the wrath and  
displeasure of God) that they haue  
grieuously offended and prouoked  
almighty God. **M.** Rehearse me  
some exammples where anye dyd so  
vse themselves. **S.** Samuells ga-  
therynge all the people together to  
shew themselves repentaunte, com-  
maunded them to faste that same  
daye, that they myght bee reconcy-  
led vnto God. Lykewyse Esdras  
dydde neyther eate nor drynke, but  
decked hymselfe with a mournynge  
garmente, and so prayed vnto God  
that he woulde forgeue and par-  
don the wickednesse of the people. i.  
Esdras. x. **M.** And ought not menne  
to faste after thys maner, but onely  
whan



**The Catechisme;**

whan they fall into grieuous and notable synnes. **S.** Forasmuche as we dooe daylye offende **GOD** most grieuouly, therfore we ought dayly to fast and to pray, wherby he may be reconciled vnto vs agayne, although we fall into no speciall or notable synne: And speciallly if we perceiue that our feith begynneth to waxe any thing faint, & our loue and feare of **GOD** and of our neighbour, colder: As **Christ** sayeth, the children of the bydegrome shall faste whan the bydegrome is taken from them. **M.** What is that to say? **S.** The bydegrome is **Christe**. Therefore whan any manne shall perceiue and feele that **Christ** is readye to depart, or in maner already departed out of hys hearte and breste, and that the spirit is extinguyshed and overcome with the pride and arrogancy of the fleshe, than is it tyme to fall  
**C.ii.**      unto

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unto prayer and fastynge, that he  
maye bring the bydegrome backe  
agayne and kepe hym by him self.  
Q. How did the people in the pa-  
triarke church use themselves when  
they did fast? S. They came to-  
gether to heare the worde of God,  
and some christen exhortacion: and  
to pray and to declare their true and  
earneste repentaunce through fas-  
ting & distributing of almes, euery  
one accordynge to hys habilitie.  
Thys doone they receiued the holpe  
communion, and towardes eue-  
ninge they departed, and than fyrst  
of all, they tooke theyr sustenance  
and refection. Q. And dyd they  
eate nothynge beefore the euenynge?  
S. No forsooth: Neyther was it ta-  
ken for any faste, except a man had  
fyrst come to the church and there  
geuen hymselfe to common prayer,  
to the receiuing of the communion,  
with

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with the whole congregacion, distributing hys almes in the same for the relief of the poore. **M.** What did they compell men to this kynde of fastyng? **S.** No forsooth: but they ministers did onely exhorte all men of theyr own free mindes thus to dooe, byndyng no manne, for as muche as god requirerh a cherefull geuer. And thus did holpe Chrysostome also teache in hys tyme.

**M.** What are the woordes of Chrysostome? **S.** They are these: If thou canst not faste the whole daye for the weakenesse of thy bodye, no wise man wil reprove thee therfore. And in an other place he saith thus: If there be any among you whiche for the weakenesse of hys body cannot come to heare the woord of god except he refreshe hymselfe beefore: I dooe prayse and commende such that they haue relieved the weakenesse

E.iii. nelle

## The Catechisme

nelle of their bodyes, and yet haue  
not neglected, nor woulde not for-  
beare the spiritual refectiō of their  
soules. **Q.** What kyndes of  
meates dydde the fathers of the pte-  
mative church vse at suche tymes  
as they did fast? **D.** They eate any  
fleshe. **S.** They abstayned from  
no kynde of meate of any superflui-  
ty, but onely from al maner of deli-  
cate and dainty meates, as wel from  
fylhe as fleshe, and contented them-  
selues with the courtest meates and  
drynkes. **Q.** Both no part of fast-  
tyng consisteth in the difference of the  
kyndes of meates. **S.** No for-  
sooth, for Paule sayeth: all thynges  
are pure vnto the pure. Tit. i. And  
in an other place he sayeth: there is  
nothyng vnholly and common, but  
to hym onely that thynketh some  
thyng to bee common, to hym is it  
common. And the fyrste. **Commū.** he  
callet



The Catechisme.

calleth it Devils doctrine to forbid any kynde of meate. **Q.** Seeyng fastyng is so godly a vertue and so necessary an exercise, how happeneth it that among those that haue receiued and professe the pure doctrine of the gospel, it is vtterly abolished and nothing sette by? **S.** Fastyng was neuer abolished. But beefore thys tyme of the light of the gospel, the true vse of fasting was not known, and onely a superstitious hypocriticall and damnable maner of fastinge was obserued and vled. **Q.** Why doest thou call it damnable? **S.** For these causes: first althoughe they woulde not dyne tyll after the Euensonge (as they called it) yet they prouyded that theyr euensonge was doone and ended beefore noone. And agayne they abstayned from fleshe and whitemeates, but in the steade therof they

**C.iii.** had

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had plenty of all costly and delicate  
fyses and other daynties : And  
spent & deuoured more at one meale  
vpon the fasting day, than they did  
at .iii. meales whan they did not fast.  
And yet but fewe of them kepte the  
same maner of fastyng neyther.

**Q.** Was this the greatest abuse in  
theyr fastyng? **S.** No forsooth: The  
chiefe erroure and abuse was this,  
that me thought they might merite  
somewhat of God thoro we that  
maner of fasting. And they vled not  
fasting for an exercise of their faith,  
nor for the mortification of theyr  
fleshe. **Q.** But why is not the true  
vse of fastyng, accordyng to the  
woorde of God, restored and obser-  
ued amonge vs, seeing we are not  
ignoraunt what it is? **S.** We dooe  
not consyde nor feele oure synnes,  
misery and wretchednes sufficiently  
enough: we perceiue not howe farre  
the

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the hydegrome is from vs: We know not what it is to inuocate and cal vpon god truely from the heart, elles shoulde we bee callynge vpon hym and solycite hym for pardon, with muche fasting more diligently than we nowe dooe: We shoulde mortifye our old Adam and labour to subdue oure corrupte affections, and to bring the fleshe in subiection to the spyzite, throughe a continuall temperaunce and sobernesse of lyfe in all pointes more earnestelye than we doe. **A.** Our lord of his mercy graunte that the true vse of fasting maye once be restored among vs againe: And in the meane tyme that euery man for himselfe maye breake all maner of excesse, and so leade a continente lyfe in all sobernesse and godlynesse, to the good exauple of other. Now to the. viii. commaundemente.

C. v.

The

The eight commaun-  
dement.

Maister.

What is commaunded or forbid-  
**W**hen in the eyght commaun-  
dement: Thou shalt not steale:  
**S.** Not onely to forbear that  
kynde of stealynge whiche is com-  
monly taken for theft, but also that  
I shoulde not hynder or hurte anye  
man in his substance, ryches, and  
worldly goodes, through any suttel-  
tie, gyle, craft, dysceite, pylage, ma-  
nyfeste or pryue oppression, by tur-  
nyng common commodities to pri-  
uate vles, by reysynge of rentes, by  
seeking and procuring of lucre and  
goodes by anye vnrighteousnesse,  
wrongfull and vnlawfull meanes:  
Nor oppresse any man by any kind  
or coulour of couetousnes whatsoe-  
uer it bee. **M.** Whan kepeste thou  
this commaundement: **S.** Whan  
I submitte



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I submit and offer vp my selfe vnto  
serue to God our heauenly father,  
through our saviour Iesus Christ,  
that he maye mortifie in me, all ma-  
ner of care and sorow after worldly  
goodes: lyke wyse all coucousnesse,  
seekyng of priuate lucre, and ydle-  
nes, and that he maye teache me to  
put my trust in hym, and to be help-  
full, beneficiall and pityful towarde  
my neighbour, labouryng truely  
and diligently in my vocacion, that  
I maye haue also wherewith to help  
others.

The ninth commaundement.

Deiſente.

Maister.

That is mente by the ninth com-  
maundement: Thou shalt  
not beate anye false witness. &c.  
S. That every man should helpe  
to defende, mayntaine and further  
his neighbours good name, fame,  
and

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and honestye, as his own. And that  
no manne shoulde lye, dyssemble,  
flatter towarde his neyghboure, or  
to beate or take anye maner of false  
recorde or witnesse againste him, or  
to geue sentence and iudgemente by  
pon any man falsely and vniustlye.  
And herte is also forbydden all man-  
ner of reuplynge, flauderynge, or  
backebytyng of any man, all maner  
of false iudgemente, wythyng and  
wresting the law and trueth, or con-  
ceytinge p'same for any priuate affec-  
tion of enuy, malice, fauour or hurre.  
**A.** Whan kepeste thou this com-  
maundemente. **s.** Whan I loue  
and confesse the trueth in all my life,  
woordes and deedes, wythout any  
falschhed or dissimulacyon, interpre-  
tyng all woordes and repoytes of  
my neyghbour, as charity requirerh,  
to the beste, coueryng and excusyng  
as farre as I can with honestye, all  
thynges

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thynges that should hurt my neighbour, whiche myght redounde vnto his slander, Name, confusyon or dishonour.

The tenth commaundemente.

Maister.

**W**hat is comaunded in the tenth and laste commaundemente:  
Thou shalt not lust after thy neighbours house . &c . S. That I shoulde neuer haue any vnlawfull luste, any wicked thoughte, desyre or affection to any thyng contrarie to the will of god, but studie and indoueure my selfe to bee as pure and holpe in hearte, mynde, wishe and will, euen as Adam was before his fall, and as heauenly as the celestiall Angels of God. M. How can anye manne euer attaine vnto suche perfeccion, that he shoulde neuer be tempted with anye vnlawful lust or  
desyre

desyre. **S.** We can neuer bee ha-  
ble to come to any suche perfectnes:  
therfore this commaundement con-  
uicteth and condemneth all men to  
be sinners, and driueth and compels  
leth vs all to flee vnto the onely sa-  
uoure Iesus Christe, and to hys  
righteousnesse. **M.** Whan kepest  
thou this commaundemente? **S.**

Whan I submitte and offer vp my  
selfe wholly vnto God our heauen-  
lye father in Christe Iesus, that he  
maye mortifye in me the olde Adam  
with all his lustes, concupiscences  
and desyres, and maye reuue and  
strengthen in me the newe manne  
with all godly and holye lustes and  
affections: and maye forgeue me all  
my wicked lustes and desyres, wher-  
of I doe hartely and truely repent  
me. **M.** May there not bee gathe-  
red a bryef summe of the whole law,  
and of al the .x. commaundementes?

**S.** Yes,



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**S.** Yes, namely this: Thou shalt loue God with al thy hearte, with al thy soule, with all thy mynde, and with al thy power and strength: and thy neighbour as thy selfe. And all thynges whatsoeuer ye wyl that o-  
ther men should doe vnto you, that Mat. 7 same dooe ye againe vnto them. Vpon these. ii. commaundementes do the wholle lawe and the Prophetes depende. **M.** What vnderstandeste thou by thys woorde, neighbour? **S.** Not onelye my kynfolke and frendes, but also suche as are vnknewen vnto me: yea, euen my very enemies, without anye respect of persons at al. And all they whosoever haue neede of my helpe, whether they dwel nygh vnto me, or farre from me. For all these am I bound to helpe and succour (so farre as I can) by the commaundemente of God. And what I cannot per-  
fourme

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fourme for lacke of habilitie, there  
may I wishe in my heart, and beare  
a good mynde and affection to-  
warde all menne, and speciallpe to-  
warde myne owne householde, kni-  
ted, and such as be of the household  
of fayth. **M.** What promises of  
rewarde or thretninges of punish-  
mente are geuen to the keepers or  
transgressors of these commaunde-  
mentes? **S.** Euen those aboue re-  
hearsed in the .ii. commaundemente:  
I am the Lorde thy god, a stronge and gelous  
God, &c. by the whiche woordes he  
declareth vnto vs, hys euerlastyng  
and immutable iustice: and agayne  
he sheweth vs howe highlpe he este-  
meth these hys commaundementes,  
that all mankynde bothe small and  
greate, myghte learne to loue, feare  
and humbly to obey him. **M.** How  
is God a gelous god? **S.** For as-  
much as he hath spoused and mar-  
tyed

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tyed our soules vnto himselfe, in e-  
uerlastyng loue, and in the hyghest  
trueth and vnfeynednes, therfore he  
neyther can nor will suffer vs to fyxe  
or hang our loue vpon any creature;

John. 9

but onely to bee maryed vnto hym  
and to loue hym as oure sole and  
onely spouse, with our whole hearte  
and affectio: And if we doe contra-  
rye, he will bee reuenged of vs ther-  
fore. Q. Whan dooeth God pu-  
nishe the chyldren for their parentes  
wickednes sake? S. Whan the  
chyldren are lyke vnto theyr pa-  
rentes in wickednes, and folow such  
Idolatry, supersticion or other vn-  
godlynesse, as they haue learned of  
theyr parentes and forefathers.

Erd. 10

Eze. 18

Q. And whan dooeth God shewe  
merke vnto the chyldren for theyr  
parentes sake? S. Whan the chil-  
dren are vertuous, and folow theyr  
parentes steppes and properties in

Eze. 18

and. 33

¶ I.

¶ vertue

bertue and in the feare of God.

**Q.** Is man hable to keepe and fulfill the lawe and .x. commaundementes of god; and so to attayn vnto euerlasting saluation, of his own naturall power and strength?

**S.** No, for than shoulde the sonne of god haue descended from heauen in vayne: whiche came downe for none other purpose, but to fulfill that for vs, whiche no man els was able, for weakenesse and infirmitie, to accomplishe.

**Q.** Why hath not man free libertie to keepe hymselfe from synne?

**S.** In the firste creacion of manne before hys fall, he was so created, and had suche libertie: But thozow the transgression of Adā we wer all depriued therof.

**Q.** And why dydde god than geue vs such commaundementes, knowing beefore that we were not hable to fulfill and accomplishe them?

**S.** There



The Catechisme.

**S.** There are two spectall causes why God gaue the lawe of the ten commaundementes. fyrst that we might therby learne to knowe both that perfeccion wherin manne was fyrst created, and also the feblenesse, weakenesse, and corruption of our nature, beeyng otherwyselye inclyned and affecte, than the lawe of God requirerh. Secondarylye that it mighte bee our schoolemaister and gurde vnto the onelye sauour and mercte stoole Christe, whiche is the end of the lawe. For seeing we perceiue by the lawe that we are miserable synners, and not hable to performe that whiche the lawe requirerh, we must nedes flee vnto Christ for helpe and comforte, staying our selues vpon hym onelye thoroowe a true and a perfitt fayth. **A.** Thys is sufficiente of the fyrste principall article: now to the seconde.

**A**n instruction of the. xii  
articles of the christen faith.

Maister.

**W**hat is the second principall article of the Christen religion?  
**S.** The. xii. articles of the holye christen faythe. **M.** Declare me those articles, and fyrst what faythe is. **S.** Faythe is a sure truste and a stedfast confidence in the verye true eternall liuing God, where thorow oure heartes are thorowlye perswaded, that he will bee mercifull vnto vs, thorowe the death and passion of hys onely begotten sonne our lord Iesus Christe. **M.** Wherunto serueth this faythe? **S.** It serueth and profyteth vs for thys purpose, to teache vs what we must hope and looke for to receyue of god, wherby we may learn to know what god is: And it teacheth vs also howe we may perfourme all that  
**God**

The Catechisme.

God requirerh of vs in the .x. commaundementes. **Q.** What doeth it teache vs of God? **S.** To beleue all thynges that are written in holpe scripture of hym, the summe and effecte whereof is conteyned in the articles of the common credite I beleue in God, &c. **Q.** How may those articles bee briefly deuided?

**S.** They may be deuided into iiii. chiefe and head articles. The fyrste of god the father our creator: The seconde of God the sonne our redeemer: The thyrde of god the holy gost our sanctifier, whiche hath sanctifyed and broughte vs to the knowledge of the father and of the sonne.

**Q.** We thynke by thys diuision thou makest three Goddes: God the father, God the sonne, and God the holy gholste. **S.** No, the whole scripture teacheth that there is but one god, as in the .vi. of Deut. The

I.iii.

Lord

**The Catechisme.**

**A**orde our god, is one onely God.  
There is but one God and one fa-  
ther of all. &c. Ephesians. iiii.  
Item. i. Timo. ii. There is one God  
and one mediatour. &c. But in the  
same one godhead are three sondry  
persones of lyke substance, accor-  
dyng vnto the three sondry workes  
whiche are knowen of God, namely  
the creacyon, the redemption, and  
the sanctificatio. Wherof the first is  
ascribed vnto the father, the seconde  
to the sonne, the thyrde to the holye  
goste. And for this cause we say and  
believe that there are three persons,  
and but one god. **Q.** Whiche are  
the woordes of the firste chiefe and  
head article. **A.** I beleue in God the fa-  
ther. &c. **Q.** What is it to beleue in  
God? **A.** It is to knowe God as  
he is. **Q.** What is god? **A.** God  
is the euerlasting and endlesse wel-  
spring of all goodnesse, by whome  
we



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we may seeke whatsoeuer we lacke,  
to whome we maye runne and com-  
playne in what sorow, vexacion and  
nede soeuer we bee; and we shal bee  
sure to fynde cōmforte, helpe, suc-  
cour and defence at hym. M. Why  
dooeth the scripture call God a fa-  
ther?

S. To confirme and sta-  
blishe our faythe, and also to cōm-  
fort the weake and feeble heartes of  
all faythfull believers. A. What  
cōmforte is it vnto thee to believe  
that God is an almighty father?

S. It is a synguler cōmforte vnto  
me to believe that the almightye  
God, the father of our Lord Iesus  
Christe, will also bee my father, and  
take no lesse, but a thousande tymes  
more care, charge, and sorow, for me  
in miserable woozine, than any natu-  
rall father can dooe for hys chylder.  
And will repyte and take me for a  
childe and heyre of hys kyngdome.

I. iiii.

and

Jaco. 2  
Rom. 8

The Catechisme.

and eueralſting lyfe. **M.** Is God ſuche a father vnto all menne without excepcion? **S.** No, although he be the Lorde, creator, and ſuſtainer of all, yet he is onely the father of the faythfull, which knowe, feare and loue his onely begotten ſonne, and putte theyr whole truſt in hym. **Q.** What comfort is it vnto thee to beelieue that God is almighty, and creator of heauen and earth? **S.** Through beleeuyng of that, I am aſſured that I may boldly and ſafely truſt and commit my ſelf vnto hym, whome no creature can hinder or let: which, as he of his fatherly goodnes will helpe vs, ſo can he through his almighty power, geue to vs his heritage, and aide vs in euery caſe wherein and whanſoeuer he will. Wherefore vnder his proteccion we may be of good comfort, and without feare of any manner of creature.

The Catechisme.

creature. For all creatures must  
serue vs for our welth & profit. Q.  
If god be such an almighty father,  
why dooeth he suffer hys chyldren  
sometime to be so grievously afflic-  
ted and vaxed, and dooeth not helpe  
them? S. He suffereth it, not as  
though he woulde not, or could not  
helpe them, but because it is for the  
glory of his name, and for the suffer-  
ers soule healthe that it shoulde so  
be. And although it seemeth contra-  
ry to the affectyon and desire of the  
fleshe, yet the spirite of seyth seeleth  
continually the present ayde of God  
in such affliction. M. Is it suffici-  
ent for vs thus to beleue of God the  
father as is now rehearsed? S. It  
is sufficiente enoughe, so that we  
learne thereby to putte all our hope  
and confidence of everlastyng lyfe  
and saluation in hym onely, as the  
head and wellspryng of al goodnes,

com=

**The Catechisme.**

committing our selues vnto hys al-  
myghty power and fatherly louing  
goodnesse: Whiche declareth hym-  
self through hys vnspokeable wis-  
dome in the creation of the worlde  
after suche sorte, that no manne can  
be excused whiche doeth not put hys  
truste in hym, and euermore adore,  
worship and glorifie hym.

**M.** But why sayest thou, I beleeue,  
and not, we beleeue? **S.** It is requi-  
red of euery manne particularlie to  
professe that same saythe with hys  
mouthe, whiche he holdeth in hys  
hearte. For Abraham could not be-  
leeue for hys whole seede. And it can  
profit no man if an other beleeue for  
hym, and he hymselfe beleeue not.  
Therefore the lord requireth euery  
one to beleeue for hymselfe, and for  
thys cause euery chursten man saith  
for hymselfe, I beleeue in God. **W.** Well,  
what foloweth next? **S.** The se-  
conde



The Catechisme,

second chiefe article, of God the sonne  
our saviour Chyulte. Q. What are  
the wordes of this article? S. I be-  
lieue in Iesus Chyist, &c. Q. What is  
all that to say? S. It is thus muche  
to say: I put all my truste and con-  
fidence of everlasting lyfe and sal-  
uation, in Chyulte Iesus the sonne  
of God; which is not onely a myghty  
and puissant Lord over synne,  
deathe and hell, (all whiche he hath  
utterly depyleued of all theyr power  
and myghte, that they can neuer o-  
uercome more;) but also he is such a  
lorde vnto vs, as hath bought and  
redemed vs from the bondage of  
synne, and deliuered vs from Sa-  
thans iurisdiction; and hath taken  
suche charge of vs, that he wil from  
hencefurth continually defende and  
preserue vs, as anye lorde will dooe  
his naturall people that are floyne  
and subiect vnto hym. Q. Why

dooe

The Catechisme.

**Q.** Doe we call hym Iesus? **S.** Be-  
cause he is an helper and sauour,  
<sup>Mat. 11</sup> **Q.** whiche saueth and helpeth the chyl-  
<sup>and. 9</sup>  
<sup>Luk. 1</sup> **Q.** dren of god fro synne, and from all  
kind of euill. **A.** Why doe we  
call hym Christus? **S.** Because he is  
the annoynted kyng of God, which  
gouerneth the children of God vnto  
euerlasting life. **A.** Wherin  
consisteth his gouernance? **S.** In  
obteynynge vs redemption of oure  
synnes, and in geuynge vs his spirite.  
**A.** Why doe we say, Hys onely sonne?  
**S.** For a difference betwene hym  
and vs. For he was born very god,  
the very brightenes of his beautye  
and glorie, out of the very nature  
and godly substance of the father,  
without all synne. But we are the  
children of god through adoption  
and grace, whiche elles by nature  
must haue remained the children  
of wrath, and of euerlasting death.  
**A.** Why

**The Catechisme.**

**M.** Why sayest thou, Our Lorde?

**S.** Because he onely hath broken  
the yoke of Sathan, and deliuered  
vs from hys tyranny, redeming vs  
with the precious price of hys  
bloude. Wherefore we are not oure  
own, but hys: and we ought to serue  
hym onely, and to liue after his will  
and not after our owne. **M.** What

Mat. 9  
Mat. 22  
Colo. 1  
1. Cho 6

foloweth? **S.** Whiche was conceived by  
the holye ghoste, borne of the virgin Marye.  
**M.** What belieuest thou by this?

**S.** That oure sauour Christ for  
our wealth is become very manne,  
but without all maner of synne.

**M.** Whereby gatherest thou that  
he is withoute all maner of synne?

**S.** By that, that he was not con-  
cepued by anye manne, but by the  
holpe ghoste, and borne of the pure  
virgin Mary. **M.** What profit or  
counfort hast thou by thys beleefe?

**S.** This counfort haue I therby,  
that I beleue that he thoroowe hys  
holp

The Catechisme.

holy and heauenly conception, hath  
sanctified our vncleane and earthly  
conception: and that he will take a-  
way the vnclemnes of my byrth and  
nature, and will make me partaker  
of hys blessed byrth, and of the holte-  
nesse of hys nature. **M.** Why, is  
thy nature vncleane and vnholper  
s. Yea, forasmuche as we all are  
conceiued and borne in synne.  
**A.** What other profit is it vnto  
vs that the sonne of god toke mans  
nature bpō hym, and became man.  
**S.** We are assured also thereby,  
that he is oure brother, and that he  
and we are partakers of one fleshe  
and bloude. And forasmuche as he  
woulde ouercome Sathan in oure  
fleshe, we are sure that hys victorpe  
is oures, and that we are admytted  
and receiued vnto the euerlastyng  
participacyon of all hys heauenlye  
goodes and richesse. **A.** What  
hath



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**hath the sonne of God Iesus Christ**  
**dooen for our sake. S.** He suffered  
under Ponce Pilate, was crucified, died, and  
was buried, and descended vnto hell.

**M.** What belieuest thou in thys?

**S.** Hereby I beleue and confesse  
that Christe dydde suffre for vs the  
most vilainous and bitterest death,  
to reconcile vs, thow the oblacion  
of hys owne bodye, vnto God the  
father, and to take away our sinnes,  
and so to deliuer vs from the deuill,  
death, synne, and hell. **M.** Why  
was it the most vilaynous deather?

**S.** Beecause he was condemned  
vnto death, as a blasphemouse and  
a sedicious person, and the wicked  
villaine and murtherer Barrabas,  
quit and deliuered. **M.** Why was  
it the most bitterest deather? **S.** Be-  
cause he was mocked, scourged,  
crowned with most sharpe pricking  
thornes, and naped vnto the crosse.

**M.** Why

The Catechisme.

**Q.** Why sayst thou, Dyd, was buried,  
and descended to hell? **S.** Because he

dyed verely, and his body was layd  
in the graue, and his soule went vn-  
to the soules that wer before depar-  
ted.

**Q.** What went he into the  
paynes of the damned soules? **S.**

No, but vnto the holy soules which  
did rest from the time of Adam and  
Noe, in the bosome of Abraham,  
wayting for Christes ioyfull cum-  
ming.

**Q.** And why dyd he descend  
vnto them? **S.** In token that the  
fruite, vertue, and effect of his passi-  
on, dyd not appertayne onelye vnto  
them that were than alpye, but also  
vnto them that wer dead before.

And that aswel the one as the other  
were preserued thoroowe hys death,  
from euerlasting death.

**Q.** What  
mayest thou learne by all this? **S.**

Forsooth, three speciall lessons. First I  
may well consider thereby, the great  
beaumes

The Catechisme.

heauinesse of my synne, whiche the  
Lorde must ransome with so payn-  
full smart and torment. **M.** What  
is the seconde? **S.** Secundarily I  
synde also a singuler comforte here-  
in, which is this: that the Lorde hath  
satisfyed and taken awaye all my  
synnes, together with þe paine which  
I had well deserued to haue suffered  
for them, throughe his owne death,  
and bitter passion. **M.** And what  
is the thirde? **S.** Thirde I maye  
learne hereby, pacientely to suffer  
whatsoever it shall please the Lorde  
to laye vpon me, and to beate my  
crosse mekelye after hym euen vnto  
death: seeyng he through hys crosse  
and passion hath sanctified all ma-  
ner of afflictions, and made them  
swete, pleasaunt & fruitfull for vs.  
And we maye bee assured that yf we  
suffer with hym, wee shall also lyue  
and reigne with hym. **M.** Nowe  
G. i. what

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what is the fourth and laste of all?  
**S.** Forsooth that is this, that I  
maye learne hereby, the hyghe and  
inestimable loue of God towarde  
mankinde, whiche didde not spare  
his onely dere beloued sonne, but  
gaue hym vnto suche a cruell and  
villaynous death for vs vnworthy,  
myserable, fylthy and wretched  
sinners. **A.** What beleuest thou  
more of our Lorde Iesus Christe?  
**S.** That on the third daye he rose vp again  
from the dead, ascēded into the heauē, sitteth  
at the righthand of god, the father almighty.  
**A.** What is all this to saye? **S.**  
Thus muche: I beleue and confesse  
that Iesus Christ the sonne of god,  
becing without spot or synne, coulde  
not be kept, or holdē with the bādes  
of death, whiche came into the world  
by reason of synne. And therefore  
through his godlye power, he van-  
quished bothe death and hell, and  
vpon



The Catechisme.

Upon the third dape he arose again,  
appearinge vnto his dysciples in a  
glorified and an immortall bodie.

**Q.** What dooeth the resurrection  
of Christ profite vs? **S.** Forsoth  
very muche, for thereby are we assu-  
red that death, hell, and the deuill are  
ouercome, and that synne is taken  
awaye, and euerlastyng ryghteous-  
nesse set in the place, and purchased  
of the father for vs, yf so bee that we  
beleue in hym. Furthermoze it is a  
sure pledge vnto vs, that oure bo-  
dies shall also haue free passage in-  
to the euerlastyng glory, without a-  
ny interupcion of deuill, death or hell.

**Q.** What meanest thou by thys,  
where thou sayest, that Christ sitteth  
at the ryghtehande of GOD? **S.** It is  
a common maner of speakyng vsed  
among menne, wherby is signified  
that he hath receiued euen after his  
mans nature, a power and honoꝛ a-

G.ii. boue

The Catechisme.

bowe al Angels & creatures: wherin  
he ruleth with the father in eueral-  
ting gloꝝ, as they do about kinges  
and princes which sit at their ryght  
handes. ¶. Wherunto exerceyleth  
the Lorde this his high and godly  
power and dominion? s. He exer-  
cise it in the gouernaunce of all  
thinges in heauen and vpon earth,  
continually pꝛesent thereby vnto al  
faithful here vpon earth, to deliuer,  
pꝛeserue and defende them from all  
euil, perill and daunger, and to pur-  
chase them of the father all that is  
good and necessarie foꝝ the praying  
foꝝ them continually as a true and a  
mercifull pꝛiest, patrone, and aduo-  
cate: vntill suche time as thei be also  
exalted and take vp with hym vnto  
eueralting honoꝝ and gloꝝ in hea-  
ue. ¶. What doeth it helpe oꝝ pro-  
fit vs to beleue that Christ is ascen-  
ded into heauen, and that he sitteth

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at the righthand of God: **S.** first  
we are assured therby, that the way,  
dooze, and entraunce into heauen,  
whiche was beefore locked and shut  
by vnto all menne by reason of our  
sinne, is now opened. **A.** What els?  
**S.** Secondarilye, it is a singuler  
comforte vnto vs, to confirme vs in  
paciencie in all maner of aduersitye:  
forasmuche as wee are sure (by thys  
fayth) that we haue a mightye and  
a louyng protectoꝝ, aduocate and  
speacheman, with the father in hea-  
uen. **A.** What other comforte re-  
ceiue we therby? **S.** Thirdeley this  
faith reioyseth and lyfteth vp oure  
heartes fro all pearthly, transitoꝝe,  
visible, and carnall thynges, vnto  
heauely, eternal, inuisible, & spiritual  
thinges, and putteth vs in remem-  
braunce to lyft vp our heartes from  
this earthly and sinneful life, and to  
serue our God with heauenlye and  
**G.iii. Spirituall**

The Catechisme,

spiritual seruice, and not onely with  
pearthly and bodily ceremonies. **M.**  
Beleuest thou any thyng els of our  
sauiour Iesus? **S.** Yea forsothe,  
that he shall come from thence to iudge the  
quicke and the dead. **M.** What con-  
fessest thou by this? **S.** Forsothe,  
that my Lorde Iesus Christe shall  
come againe from heauen with his  
very true body wherein he suffered,  
& shall appeare befoze all the world  
visiblye in the glorie of hys father,  
and shall iudge al men both such as  
shall than liue, and also those which  
were befoze dead, to the euerlasting  
comfozte and felicitie of all faithfull  
whiche haue honozed hym, and ta-  
ken hym for their brother, aduocate,  
patrone and defender: And againe  
to the vtter confusion and condem-  
nation of all vnfaithfull, which  
woulde neuer beeleue hys woorde,  
noz suffer hym to rule nor to haue  
dominion



**The Catechisme.**

dominion ouer them. **A.** What comfort receiuest thou by beleuyng of this article? **S.** Forsooth thys, that the securitie and prosperitie of the wycked whiche feare not God, shall haue an ende and be punished with eternall tormentes. And again that the transpoyse myserye and sorowe of the godly, shall cease and bee rewarded with eternall ioye.

**A.** But whan shall this iudgemente once come? **S.** The daye and houre is vnknown vnto al menne, wherefore no man ought to busye or trouble hymself muche about it, but euery one of vs oughte continually to looke diligently, aboute vs, that wee fulfyll and dooe those thynges whiche pertaine vnto our vocation commytted vnto vs of the Lorde, that that tyme and day come not vpon vs sodenlye, vnwares and out of season. **A.** For what cause is

**C. liti.**

the

The Catechisme.

Mat. 24.  
and . 25.  
Luke . 12

1. Pet. 1  
Titus. 3

the certaintee of the daye and tyme  
kept from vs: **S.** To put vs con-  
tinuallye in remembraunce, that we  
neuer lyue securely and rechelessly,  
but continuallye watchynge in the  
feare of god, standing alwayes pre-  
pared with the lynes of our mynde  
readye gyrded vp, and wayting for  
the Lorde Iesus Christe, shewynge  
our selues goodwyllynge, diligente,  
and readye vnto all good woorkes,  
whereby we maye helpe and further  
our neyghbour by any meanes.

**A.** Doe our woorkes than merite  
any thing of God: **S.** Our woorkes  
merite nothyng of **G D D** for anye  
woorthynesse in themselues, but yet  
God whiche of his mercye worketh  
them in and by vs, wyl also of hys  
mercye highly rewarde them in vs.

**A.** Nowe what foloweth nexte.  
**S.** The thyrde chiefe article, of the  
holy ghoſte oure sanctifyer. **A.**

What

The Catechisme.

What are the wordes of this article? S. I beleue in the holy ghost. &c.  
Q. What is that to say? S. Forsooth thus muche: I beleue that there is an holpe ghost whiche procedeth from the father and the sonne, with whome he is one very luyng God, the thirde person in the Godheade: whiche woorketh so in vs, that wee shall bee partakers of the saluacion þe is purchased by Christ. Through whose power and operacion onely, all holpe menne haue spoken, and without hyin can no manne speake or dooe any thing that is good and godlye. For we haue nothyng in vs but very darkenes, ignoraunce and hypocrispe. Q. What is the proper offyce of the holpe ghost? S. It is to sanctispe al those (which are in the bonde and couenaunte of God through Christ,) vnto the holy temples of the lord, that thei may  
G. b. hereafter

**The Catechisme?**

hereafter in their mortall bodye, be-  
gin theyr byage and contende vnto  
the euerlastynge lyfe; and also that  
they may euen here in this life, haue  
their God dwellinge in them. And  
agayne it is hys offyce to lyghten  
theyr heartes with the knowledg  
of the father and the sonne, to leade  
them into all trueth, to coumforte  
them in al maner of temptacion, ne-  
cessitie, and aduersitie, to prepare vs  
vnto a newe lyfe, to strengthen vs  
vnto all goodnesse: And so to renue  
all christen mens heartes, that they  
maye bee chaunged and made newe  
men. **Q.** But seeinge there are ma-  
ny and dyuers spirites, howe maye  
a man discerne and knowe the holy  
spirite, from the worldely, deuylishe,  
euill and wicked spirites? **A.** By the  
fruites and properties aboue re-  
hearsed, but speciallpe by the holpe  
scripture. **Q.** Why by the holy  
scripture?



**The Catechisme,**

**Scripture? S.** For asmuche as it is certen that holy scripture was inspired by the holy ghoſte: all maner of doctrine that is not conſonaunte and agreable vnto it, is of an other and not of the holpe ſpirite. For the holpe ſpirite is neuer contrarie to hymſelfe, noz neuer bringeth in any ſtraunge doctrine in religion.

**Q.** What foloweth? **S.** I beleue in holy chriſten church, the communio of ſaintes.

**Q.** What is that to ſaye? **S.**

That is: I beleue and confeſſe one company & congregacion of faythfull chriſtians vpon earth, from the time of Adam vntill this daye, and vntill the ende of the worlde: which is ſanctified and incorporate into one bodey vnder one head, through the holy goſt. And they conſent and agree together in our ſauioz Chriſt, as the very members of one bodey, in all thynges pertaynyng vnto edifying

## The Catechisme.

edifying in faith, and in all godliness. **Q.** But howe maie this congregation be gathered, and suche edifying in faith and all godlynesse performed? **S.** Throughe the woorde of pure doctrine and exhortation: And throughe the ryghte vse of the holpe sacramentes: And thow other ordinaunces of discipline in the churche, whereby the christian congregation is kepte in order, after the woorde of God, and sundered from all maner of straunge sectes.

**Q.** Why callest thou the churche Holy and christen? **S.** For the causes aboue rehearsed: because the holpe goste hath peculiarly gathered and sanctified it in a godly and an holy exercise and life, bothe in body and soule: and also because Christ hath sanctified it throughe his precious bloud. **Q.** Why callest thou it, *the communion of Sainctes?* **S.** Because

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cause all thei whiche dooe truely be-  
leue in Christe, and are so sanctify-  
ed throughe his bloude (whiche are <sup>1. Cho. 12</sup>)  
the very righte sainctes) whersoener  
thei be scattered in the whole world,  
thei are one bodge, one temple, vn-  
der one heade Iesus Christe, with  
whome, and with the father, they  
haue felowship: and throughe y<sup>e</sup> ho- <sup>1. Job. 12</sup>  
ly gholste thei are ioyned and knitte <sup>1. Cho. 6</sup>  
together in one God, one faith, one <sup>Ephe. 4</sup>  
baptisme, one loue, and felow par-  
takers with God and with all his  
sainctes, of all his heauenlye bene-  
fites. And in this felowship thei are  
sanctified from all fylthinesse and  
wickednesse, and are poured and  
made holy in Christe our sauoure.  
M. And haue they no maner of fe-  
lowshippe with the wicked and vn-  
faithfull? s. None at all, so nere  
as thei can knowe and dyscerne <sup>1. Cho. 6</sup>  
them, lest thei mighte seeme to con- <sup>1. Cho. 7</sup>  
sente

sente vnto their vngodlinesse, or  
 per aduventure might be infecte tho-  
 2. Thes. 3 rowe their wicked example: for  
 the holpe ghoste commaundeth all  
 suche to be auoyded, except they wil  
 2. Cor. 7 suffer themselves to be admonished  
 2. Thes. 3 and exhorted, and wyl earnestely  
 repente, lamente theyr synnes, and  
 amende. **M.** Nowe what follo-  
 weth nexte? **S.** Remission of synnes.

**M.** What beleueste thou herein?  
 S. Here I confesse and beleue, that  
 1. Cor. 13 in the holpe christen church, and no  
 2. Cor. 13 where els, I and all faithfull bele-  
 2. Cor. 13 uers haue daylye forgeuenesse of all  
 our synnes through the merites and  
 bloude of Iesus Christ, (so that we  
 hartely repent and be soyr for them)  
 and that the lord wil neuer entre in-  
 to iudgemēt with vs, nor neuer rec-  
 ke our synnes vnto vs vnto damna-  
 tion, nor neuer punishe vs for them  
 2. Cor. 5 with such pain as is dewe for them.

**M.** So



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**Q.** So heare I wel that the christians haue synne styll in them. But howe agreeth with this the former article, of the holpe communion of saintes? **S.** They are bothe true. 1 Cor. 1. 2  
For the church of Christe through perfuse sayth in her bridegrome and head Christe, is pure and holy: for asmuche as there can bee no synne nor vnpurenesse in Christe. But of her selfe, she is compassed with diuerse infirmities and sinnes, whiche she dayly feeleth, confesseth, and lamenteth with an heauye and sorowfull heart: And seeketh for help and grace at Christe, and so reneweth here self dayly through & holy gost, and laboureth continuallye in mortifying the residue of the old manne that still remaineth. **Q.** But how maye we obtaine thys remission of synnes? **S.** Not throughe anye works of our owne, nor yet through the Eph. 2. 8  
merites, Rom. 4. 4

The Catechisme.

merites, woorkes or desertes of any  
saunt that is dead, nor by any other  
**Eph. 1.** meanes, but onely through the mere  
grace and free mercy of God, vnde-  
sected of vs: and throughe the free  
redemption of our sauoure Iesus  
Christe, whiche hath purchased and  
boughte vs this pardon and for-  
giuenesse, with his precious bloud.

**Isa. 53.** For his innocent death is the rans-  
som of our transgressions and int-  
quities, as the ghospell testifieth.

**M.** Forasmuche as thou haste  
made mencion of the gospel, tel me,  
what is that Ghospell? **S.** To

**Luke. 1.** speake properly, it is a glad and ioy-  
full tydinges and message of the  
grace and loue of God towarde vs  
throughe his sonne Iesus Christe.

**M.** Vnto whome is this ghospell  
preached and published? **S.** Vnto  
all manne vniuersally, sauing onely  
**Ex. 10.** such as wilfully and maliciously  
contemne

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contemne, mocke and blaspheme it:  
But it exerciseth & sheweth her ver-  
tue & power specialllye in them that  
are poore in spirite, and ouerladen  
with the burthen of theyr synnes, Mat. 23  
labouryng to be ridde quite and ea-  
sed of them. Q. And cannot they  
that are ministers of the gospell al-  
so remit sinners. Such as are minist-  
ters of the gospell can doe no more  
but preache and declare to the faith-  
full believer, whiche is repentaunte  
and sorre for hys synnes, that they  
are freelye forgiven hym thowhe  
Christ: Aswel the synne as the payn Jer. 31  
dewe for the synne. M. What in  
suche wyse that there remayneth no  
remnant of sinne more in hym. S.  
No not so: for concupiscence and a  
certein lust resisting the good spirite  
of god, shall alwayes remayn in the  
p be most holpe, so long as they liue  
here vpon earth. And therefore they  
D. I. haue

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had nede to watch, fast and pray be-  
tyme oft, that God will strengthen the  
that they bee not overcome of any  
euill. But so are they synnes taken  
away, that they are not imputed vnto  
them to theyr damnacion. **M.** If  
aswell the payne dewe for the synne,  
as the synne it selfe bee clearely re-  
mitted, why doth God punish men  
for synne? **S.** He punisheth vs,  
but not that thow soe suche punish-  
ment as we suffer we shoulde saye  
eye and make a mende for oure  
synnes: but by suche punishmente,  
first he declareth that he is dysplea-  
sed with suche synnes as we haue  
committed. And secondarilye that  
we shoulde be an example to other,  
that they commit not lyke synne, for  
feare of lyke punishmente. And as  
gayne he teacheth vs thereby to bee  
more circumspecte and ware after-  
warde, and also proueth our paci-  
ence



The Catechisme

ence by such affliction and punishment. **Q.** Well, what followeth

**S.** Resurrection of the flesh.

**Q.** What believest thou herein

**S.** By thys I confesse and beleue, that all menne that are dead shalbe raysed vp agayne at the latter daye from deathe. So that euerye bodye that is dead and rotten in the earth, or consumed with water, fyre, or by any other meanes, shall receiue hys owne forme and proportion agayn, and shalbe vnited and knit agayne to the soule, and shall rylse vp agayn from deathe, immortall and incorruptible: Lyke as Chyriste oure head is risen vp with hys very true body.

Exo. 3.  
Eclai. 28  
Eze. 37  
Job. 19  
John. 5.  
1. Cor. 5  
1. Cor. 15

Mat. 28  
Job. 20  
Exo. 6.

**Q.** But howe can that bee possible

**S.** By God whiche is the worker of it, is nothyng vnpossible,

no more then it was impossible for

him to make and create mankind of

nought. **Q.** What is the resurrec-

Acte. 26  
1. Cor. 5  
Phil. 3  
Gene. 1.

**P. II. cion**

The Catechisme.

tion of the body necessarie? Were it not ynoughe that the soule alone shoulde reygne eyther in gloze and honoz, oz els in shame and confusio?

**S.** It pleased not God that man being made vnto hope, and created vnto saluacion of two partes, (body and soule) shoulde onely remayne with the one parte, and enioy euerlasting lyfe with the one alone: but that the bodye also shoulde receyue rewarde with the soule, and remayn  
**i. Co. 5.** for euer, holy, immortall, without any maner of temptation oz infirmitie, endewed with power and honour, euen as the Angelles of God: yea euen after the example of Christ himselfe, as he was transfigured before his disciples vpon the mount Tabor. **M.** He that coulde beleue this perfitlye, howe coulde he be afrayde of deathe? **S.** The feare of deathe is of verpe nature, as we  
**2. Cor. 5.** may

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may perceiue in Churche. And foras-  
much as deathe is the punishment  
of synne, therefore mankynde  
(by reason of hys synne) dreadeth  
death the more. Whiche feare and  
dreade yet the faithfull beleuers doe  
ouercome, forasmuch as they know  
that it is the readiest waye vnto e-  
uerlasting felicitie, to dye. And for  
this cause the faithfull are not so  
vnto the death of the faithfull friends,  
as the heathen and vnfaythfull  
are, which haue no beleefe in the re-  
surrection. Like as the householder  
man taketh no thought nor sorowe  
for the seede that is cast into the  
earth, because he hath a sure truste  
and hope that it shall come agayne  
with a plentiful and an exceeding re-  
compence. ¶ Now what is the  
last article of our christen faith?

¶ And the ouerlasting life.

H. iii.

M. Whas

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**Q.** What is thy beleefe in thysse  
**S.** Hereby I confesse and beleue,  
 that I with body and soule vnyted  
 and knytte together agayne, after  
 the resurreccion shal enuy the king-  
 dome of God, and liue euerlastingly  
 in the ioye and felicitie of heauen  
 with our saviour Christ the sonne  
 of God, as one of the membres of  
 hys bodye. **M.** What maner of  
 ioye shal thys bee? **S.** That can  
 no tong expresse, nor no hearte com-  
 prehender. But it shall consist spe-  
 cially herein, that the faythfull shall  
 knowe and beholde euerlastinglye,  
 even with theyr corporall eyes, the e-  
 uerlastyng lyghte and the hygheste  
 ioye. And beeyng incorporate with  
 God for euer, shall haue perpetuall  
 participacion of all heauenlye trea-  
 sures with hym. For as than God  
 shalbe all in all. **Q.** But tell me  
 moze playnelye what maner of per-  
 sons

Joseph.

John. 5.

1. Cor. 5.

1. Pet. 1.

1. Thes. 4.

Math. 25.

1. Cor. 15.

1. Cor. 64.

1. Cor. 1.

Joh. 19.

Joh. 17.

1. Cor. 12.

1. Cor. 22.

1. Cor. 17.

1. Cor. 15.



**The Catechisme.**

sones shall enioye thys euerlastyng  
lyfe. **S.** All they that beliene in  
Christe, **John. iii. v. vi.** **A.** But  
how must a man beliene in Christ?  
**S.** Forsooth that he is the sonne of  
the liuinge God, whiche was sente **Job. 62**  
from god and came into this world  
& toke mans nature vpon hym, and  
toke vpon him to die for our sinnes, **Mat. 16**  
& was crucified vpon the crosse, and **1. John. 4**  
through the power of hys godhead,  
rose vp agayne from death for our **Rom. 8**  
iustification. This must euery man  
beliene in hys heart, and also openly  
confesse with hys mouth. **Rom. 10.**  
**A.** But here thou makest no men-  
cion of the vnsepythfull: what shall  
be done with them? **S.** They, like  
as they shall ryse vnto euerlastyng  
shame, condemnacon, and confusi- **Dani. 12**  
on, euen so shall they be cleare desit- **John. 5.**  
tute of the blessednesse, ioye, and fel- **Leu. 16.**  
ticie of the saythfull. And they? part **Eccl. 30.**  
**Mat. 24**  
**H. iiii. Chalbg**

The Catechisme.

shalbe in the euerlasting fyre, and in  
the exterior darkenes, where euer-  
lasting woe, wailing, and gnashing  
of teeth shalbe. **Q.** And is thys  
article of euerlasting lyfe, of neces-  
sitie to be believed? **S.** Yea, most  
necessaty. For if thys article bee not  
belieued, than are the other also ey-  
ther not belieued at all, or elles they  
are belieued in vayne. **Q.** Why  
so? **S.** Because muche profit ensu-  
eth of the beliefe of thys article (if it  
be truelye belieued.) As peace and  
quietnes of conscience, reioysing in  
God and in hys woorkyng, and v-  
pon that, patience and constantye  
in trouble and aduersitie, and also  
contempt of all transitory thynges,  
whether it be goodes, honor, or lyfe.  
For the scope and ende of all that is  
prescribed and promised in scrip-  
ture, is euerlastyng lyfe, vnto the  
gloze of God. **Q.** But who will  
geue

The Catechisme,

geue vs suche a sayth: **A.** For  
soth that wil God our heavenly fa-  
ther doe, if we call vpon hym ther-  
fore throughe instante and earneste  
prayer. **Q.** Howe God the father,  
sonne, and holye ghost, geue vs and  
all menne thys sayth, and ppeetue  
and strengthen vs therein vnto the  
ende. Amen.

**A**n instruction of the  
holye prayer of the  
Lorde.

Maister.

What is the thyrde principall  
article of the Christen religy-  
on? **A.** The Lordes prayer.  
**Q.** Declare me the same, and firste  
what is prayer? **A.** Prayer is an  
heartye imortacion and calling v-  
pon God our heavenly father, besee-  
ching of hym in the name of Christe,  
all our necessities, with a sure truste  
and confidence that he will heare

**H. v.**

**vs.**

Mat. 6. 9  
Mar. 10  
Job. 16  
Jaco. 5

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**vs. 29.** Forasmuch as thou saiest  
that prayer is an inuocation and  
callinge vpon god, is than the in-  
uocation of sanctes, whiche are in  
heaven, no right prayer: s. Our  
saioure Christe speaknge of that  
prayer which he promiset to heare,  
sayeth that we should inuocate and  
praye vnto the father onely. Where-  
fore he that praieth otherwyle: First  
he maketh suche a prayer, wherof he  
hath no promise of god to be heard.

**Mat. 45.** Secondarilye he committeth also  
Idolatrye, forasmuche as he ascrib-  
beth that thyng vnto dead sanctes  
and creatures, whiche is due vnto  
god onely. As to bee our god and  
father, to bee almyghtye, to searche  
and to knowe the inwarde secretes  
of the hearte, to bee the fountayne of  
whome al that is good proceedeth,  
and of whome al succour, helpe, and  
comforte in any manner of necessitie.

2. Cor. 13  
1. Cor. 17  
1. 7. 35  
1. 11. 12  
1. 1. 11  
1. 1. 11



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is onely to be hoped and looked for  
 &c. All these are due vnto God onely.  
 He is onely to be adored or muo-  
 cate. He is onely to bee woozshipped  
 and serued: wherefore to ascribe or  
 attribute any of these thynges vnto  
 any other, than to hym onely, is ma-  
 nifest Idolatrye. **A.** But nowe  
 tel me, what is it to pray in the name  
 of Christe? **S.** It is as muche as  
 to pray for suche thynges as becom-  
 meth vs to aske, and hym to geue  
 namelye for suche thynges as are  
 hole some and necessarye for vs. Or  
 elles it is as muche as to praye after  
 the commaundemente of Christe,  
 and for his sake. For the father ge-  
 ueth vs all thynges whatlouer he  
 geueth vs for Christes sake. For the  
 whiche cause they onely can praye in  
 the name of Christe, that be lieue in  
 Christe and are verie righte christi-  
 ans: whiche will neuer desyre or pray  
 for

Act. 17  
 Abraham  
 knoweth  
 vs not. 28

Mat. 4

1. Cor. 12

1. Cor. 12  
 1. Cor. 12

1. Cor. 12

The Catechisme,

for any thing that is or maye bee a-  
gainste the glorie and honoure of  
Christ. **Q.** Both not God knowe  
whereof wee haue neede, before wee  
prayer. **S.** Yes, he doeth. *Matth. vi.*

**Q.** And what neede we than to open  
our necessities vnto hym throughe  
prayer. **S.** For Gods behalfe we  
neede not at al. But for our owne be-  
halfe it is necessarie and good, that  
wee maye knowledg and confesse  
therby, that we haue nothing of our  
selues, but all of god: whiche thinge  
maketh vs meke and humble.

**Q.** Wel, howe and after what ma-  
ner ought we to prayer. **S.** Euen

*Rom. 8.*  
*Gal. 6.*  
**as our sauiour Christe taughte his  
Disciples, and no nother wyse in ef-  
fecte. Q.** Why no nother wyse?

**S.** Because all maner of prayers  
that are not consonante and agree-  
able vnto that ( whiche containeth

*1 Joh. 5.*  
all necessarie petitions both for bodi

lye

The Catechisme,

bie and soule ) thei are not good nor  
available. **Q.** What are the wor-  
des of the lordes prayer? **S.** Our fa-  
ther whiche art in heauen, &c. **Q.** Why  
saist thou, Father? **S.** To teache and  
assure my selfe that I am a childe of  
god, and therefore ought to take my  
leauē of the Deuyll for euer, and to  
lyue only after the wil and pleasure  
of God, and not after the desyre and  
lust of mine own fleshe. **Q.** Why  
saist thou, Our father. **S.** To put me  
in remembraunce of the brotherlye  
loue that I owe towarde my neigh-  
bour: for seeyng god hath receiued  
vs altogether and al alike (through  
hys sonne our sauour Christe) vnto  
his children, and chosen vs to be the  
heyrēs of all his goodes & treasure,  
therefore wee oughte to take and to  
loue one another, euen as brethren,  
and as the chylidren of one father,  
and truelye to praie vnto the father  
eche

The Catechisme.

etche one for other. **Q.** Whyp satell  
thou, In heauen? **S.** To remember  
thereby, hys hygh power, and hea-  
uenly glozie. **Q.** What comfort  
hast thou by that? **S.** Even this,  
that I maye (by reason of that) the  
more suretye sette all my truste and  
assyaunce in gods ayde and helpe,  
haupng all my tope and delighte in  
heauen. **Q.** What is the effecte of  
al the petitions that folowe? **S.** The  
effecte of all is this: that the Lorde  
wyl make vs partakers of al thin-  
ges that maye be good vnto vs, and  
deliuer or preserue vs from all that  
may be euill and noysome vnto vs.  
**Q.** And what ordre is kept in those  
petitions? **S.** Firste we desyre and  
pray therein for spirituall and hea-  
uenly thinges, and after for worldly  
and transitorye thinges. **Q.** For  
what spirituall thynges? **S.** For  
fayth, vertue and godlinesse, and  
for



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for remission of our synnes. **A.** And  
for what wordelye or transitorie  
thynges? **S.** For all bodily nee-  
cessement and sustentacion, whete-  
by we may be the moze able to serue  
God with, in this life. **A.** What  
is the first petition? **S.** Hallowed be  
thy name. **A.** What praest thou in  
this petition? **S.** That God our  
heavenly father maye bee perfectly  
known and glorified through the  
whole worlde. **A.** How maye that  
be doone? **S.** Through the pure  
doctrine of the holy ghospel whan it  
is sincerelye preached and receyued  
with a true and constante fayth in  
all obedience, humblenesse, holynes,  
and godlynesse, to the confusion of  
all synne, of ydolatrie, of blasphemie,  
and of all vngodlnesse. **A.** What  
is the seconde petition? **S.** Thy kyng-  
dome come. **A.** What prayest thou  
for in this petition? **S.** That god  
wll

**The Catechisme.**

Wyll overthrowe and destroye in vs  
the kingdome of **Sathan**, of sinne,  
and of the world. And that he wyll  
gather vs together, throughte hys  
worde and spirite, into the kingdom  
of his sonne (that is to saie the chris-  
ten church, and congregacion) and  
gouerne and rule vs in the same,  
that we may serue hym and lue af-  
ter his wil in one consent: And whā  
the number of the faythfull, thow  
daylye increase, is once full and per-  
fect, than that we may together in-  
herite and enioie that euerlastynge  
kingdome. **M.** What is the thirde  
petition: **S.** Thy wyll be done vpon earth,  
Ec. **M.** What prayest thou for in  
this petition: **S.** That we maye  
conceiue suche a luste and a desyre  
vnto his will in all thinges, as the  
holy Angels and sainctes in heauen  
haue. **M.** Why sayest thou, *In earth*  
*as it is in heauen*: **S.** Because that in  
heauen

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heauen nothing resisteth the will of  
God, but in pearthe the will of God  
is muche and often resisted. There-  
fore dooe we praye in thys petition,  
that God will hinder and let what-  
soever is agaynste hys moste holpe  
wille, and geue vs grace to forsake  
our owne fleshelpe wille and desyre,  
and with all humblenesse to obeye  
hys moste godlye wille, submitting  
and geuyng ouer oure selues wil-  
lingly vnto the same, whatsoeuer he  
shall laye vpon vs. **A.** What is  
the fowerth petition? **S.** Geue vs this day  
our dayly bread. **A.** What prayeste  
thou for in thys petition? **S.** That  
God will geue vs all maner of ne-  
cessary susteynauce for this lyfe, as  
meate, drinke, clothing, godlye and  
vertuous educacion, also godly ma-  
gistrates and rulers, health, peace,  
and quietnes, and al thynges what-  
soever is necessary for vs to lyue in

**I. i.**

this

The Catechisme.

this world, to the glory of his name  
and the profite of our neyghbour.

**Q.** Why saist thou This day, and day,  
ly: s. By those woordes I am put  
in remembraunce that I should not  
take any thought nor be careful for  
the tyme to come: but shoulde dayly  
labour (in my condicion of lyfe) and  
pray therewith, and than nothyng  
doubte but that God will geue me  
both that day and al dayes as long  
as I liue, whatsoeuer I shall nede  
and may bee profitable and expedi-  
ent for me, so that I hang and trust  
daily vpon his fatherly prouidence  
for the same. **Q.** Why is it called  
Dayly bread? **S.** Because we haue  
dayly nede of it. **M.** Why callest  
it Our bread, seeing it is Goddes and  
not ours? **S.** We call it ours bee-  
cause it serueth for the sustentacyon  
and reliefe of oure condicion and  
state of lyfe. **Q.** Why doest thou  
aske



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Aske it of God, saying: Geue thou vs.

**S.** I and all men confesse by these woordes, that all oure sustentacyon and nourishment, consisteth and standeth in the hand and liberalitie of God: so that except he geue it, all oure labour, pollicie and diligence is in vayne. According to the saying of a certen doctoz. If god geue it, no malice of manne can hurte or hyndre vs. If God doe not geue it, no labour, diligence, or pollicie, can profit or helpe vs. **A.** What is the fifth petition? **S.** For geue vs our trespasses, &c. **A.** What prayest thou for, in thys petition? **S.** For remission and for geuenesse of suche synnes wherewith I daylye displease my heauenly father, and that God will not entre into iudgement with me, but bee mercifull vnto me. **A.** Whereof art thou putte in remembrance by this petition?

**I. ii.**

**S. For**

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**S.** Firſte that I and all men are  
ſinners and debtors vnto the rygh-  
teouſnes of God. Secondly, that  
I ſhould beleue y God for Chriſtes  
ſake doth remit and forgive me all  
my ſinne, & that I ſhoulde are for-  
geuenes of my ſynnes onely of him.  
Thyrdly, that I ſhoulde praye and  
wiſhe the ſame, not for my ſelfe one-  
ly, but alſo for myne even chriſten.  
**A.** But why kepeſt thou not thy  
ſelfe from ſinning? **S.** I ought ſo  
to dooe with all poſſible diligence  
and endeuour, but our naturall ig-  
norauce, with the weakenesse and  
infirmittie wherem we were borne,  
is ſo great, that we ouerle our ſelues  
euermore, and therefore are we con-  
ſtrayned to deſyre God of forgive-  
nes. **A.** Why addeſt thou further,  
As we forgive our trespacers? **S.** For the  
lorde will not remitte oz forgive vs  
at all, if we forgive not them that  
haue

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have grieved, offended, or displeased vs. **Q.** Why so? **A.** Because our heavenly father willeth that we should wel consider & acknowledge our owne synnes, and take all manner of displeasure or miurie whatsoever it be, that our neyghbour doeth vnto vs, patiently, and thankefully, even as sente and cummyng from God our heauenlye father, and as a punishment of him, which we haue most worthely deserued. And therefore (for our owne parte) we ought to bee well contente with all suche, through whome God dooeth chastise or punish vs, whatsoever they bee. **Q.** What is the sixth petition? **A.** Leade vs not into temptation. **Q.** What prayest thou for in this petition? **A.** That god our heauenlye father will mercifully assist me in all manner of temptacions, and brynge me throughe, whether it bee in pro-

A.iii.      Petition

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spiritie or aduersitie, and will kepe  
and pzeſerue me by the verie ryghte  
ſayth, euen vnto the ende. **Q.** How  
doeth god leade men into tempta-  
cion? **S.** Whenſocuer he permit-  
teth the wicked ghofteſly enemye to  
withdrowe vs thoroꝝe tranſpoyre  
fortune, or miſfortune, proſperitie or  
aduerſitie, and alſo through other  
goſtly aſſaultes, from ſeythe, vertue  
and godlyneſſe. **Q.** What is the  
ſeuenth petition? **S.** But deliuer vs  
from euill. **Q.** What prayeſt thou  
in thys petition? **S.** That our hea-  
uenly father will redeeme and dely-  
uer vs from the ſnares, ſubteltye, ty-  
rannye, and power of our olde wic-  
ked enemye the deuill. **Q.** Hath he  
than any power agaynſt thee? **S.**  
Yea ſolaſoth, by reaſon of my  
ſynnes wherein I am borne, God  
geueth him power agaynſt me, from  
the which he himſelfe alone, thoroꝝe  
our



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our lord **I**esus **C**hrist, must needs  
deliuer me. **A**n. And what meaneth  
that clause and sentence whereas  
thou sayest: For thine is the kyngdome,  
power and glorie for euer. **S.** That sen-  
tence putteth vs in remembraunce  
that we ought to conclude and ende  
al our prayers in lauding and prai-  
syng of **G**od, and to thynke thus in  
our heartes: **O** heauenlye father, **I**  
haue despyed of thee to the glorie of  
thy name, and to the wealthe of all  
menne (boche in bodye and soule)  
hygh and exceeding great thinges,  
whiche are by menne impossible to  
obtainne or attayne. But thou art a  
glorious and an almighty puissant  
kinge euertlasting, whiche canst ea-  
sily procure and prouide all that is  
good for thy chyldren, and canst al-  
so breake and auoyde all contrarie  
power of our aduersaries: wherfore  
helpe and delpue vs from all the  
**A**mi. power

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power of hell, and restore vs vnto euerlasting life. M. But now howe concludest thou thy prayer?

S. With thys woord: A M E N.

M. What is that to say?

S. Forsooth, thus muche: O heauenly father, graunte of thy mercye, that all these thynges maye come to passe which we haue desired of the in this prayer. And forasmuch as thou hast promised to heare all those that call vpon thee in true faythe, in the name of thy beloued sonne, we hope and trust stedfastlye that it shall so happen vnto vs. Notwithstanding if there bee any lacke or default in our fayth by reason of our naturall infyrmitie, than strengthen thou good lord, our fayth, and graunte vs thy holy spyte, that we may pray this thyne owne prayer with a true and a perfitt feith: and that we may speake from the bottome of oure heartes

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heartes vnto thee in al our prayers.  
Amen. Amen. So bee it. M. Al-  
myghty God graunt that thou and  
all other may alwayes pray in such  
a faythe. s. Amen.

**A**n instruccion of  
holy Baptisme.

Maister.

**N**OW what is the fourth prin-  
cipal article of the christen re-  
ligion? S. Forsooth that is the in-  
stitution of the holpe sacramente of  
baptisme. M. First tell me, what  
are sacramentes? S. They are ho-  
lye visibler actions and exteriour ex-  
ercises, instituted, ordeyned, and ap-  
pointed of almyghty god to bee vs-  
ed in hys churche and congregaci-  
on of hys faythfull, to represent vnto  
them after a most liuely sorte, his  
heauenlye gracious benefites; that  
they may thereby bee confirmed in  
theyr fayth, and excited and steyred  
vp

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by to mutual loue one toward another. **Q.** Why dyd Christ ordayne suche sacramentes? **S.** For three speciall causes. **Q.** What is the firste? **S.** The tytle is, that they should bee tokens and witnesss of the grace, mercye, and promyses of God towarde vs, and as mooste sure seales confirmyng our heartes, that we are felowes, partakers, and incorporate with Christ: that by the vse of them our faythe (whiche is otherwise veraye feble and weake) myghte bee exercysed and lyfte vp from all yearthly thynges, vnto the consideration, loue, and expectation of celestiaall and heauenlye thynges. **Q.** Is not that the peculiar operation and office of the holpe goste? **S.** Yes, it is properly the operation of the holy goste. for he glorifyeth Christ, and he is the eternall and effectuous woorker and executour



The Catherisime.

toute of all the doctrine and ordy-  
naunces of Chryste. But yet he per-  
fourmeth and executeth that worke  
thorowe the woorde and vse of the  
sacramentes (if they be truly minist-  
tered and receiued.) And it is for this  
cause ascribed vnto them, because  
we shoulde vnderstand and knowe  
that the sacramentes are not bare  
sygnes, and vayne or vnpromitable  
thynges. **Q.** What is the seconde  
cause why sacramentes were insti-  
tute? **A.** To admonishe vs conti-  
nually of oure office and duetye as  
long as we liue. For seeing we pro-  
fesse by receiuyng and vsing of the  
sacramentes, that we are incorpo-  
rated & made one body with Chryste  
(thorowe the participacion that we  
haue with hym:) we ought to confi-  
dye also that it is oure bounde du-  
tye to expresse and represente the be-  
lye ymage of Chryste in our whole  
lyfe,

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lyfe, and in all the exercises of the same. Which thing if we doo not, than we contemne the sacramentes, and vse them vnworthily and vntreuerently. **Q.** Nowe, what is the theyr cause of their institution? **A.** That they shoulde bee tokens of the people of God, whereby the whole company and congregacion of God mighte bee gathered together (as it were) into one bodye: and separated, diuyned and knowen by suche seuerall tokens and pecultare exercises (whiche no nother congregacion dooeth vse,) from all other false sectes. And they serue also for this purpose: that the congregacion of Christe maye shewe and declare by them theyr seruice, reuerence and obedience toward God, and so may prouoke others also thowhe theyr example vnto the true religion and seruice of god. **Q.** What thinkest thou

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thou of them whiche vse the sacramentes vnworthily and vnreuerently. **S.** Forasmuche as they breake and vpolate the couenaunte of the Lorde therby they are accursed and abhominable in the syghte of God. And therefore they shalbe relected and refused of the Lord for euer, as perjured rebellions, if they dooe not turne and amende. **A.** Who vseth the sacramentes vnreuerently, and vnworthely. **S.** Forsoth he that both not vse them in true fayth, loue, and obedience towarde God: and specially he that vseth them not to practise, exercise, and styre by his fayth and obedience towarde God, and bys loue and duety towarde his neighbour. For to that ende the exercise and vse of al external or outward sacramentes oughte to serue. **A.** But are the sacramentes necessary vnto saluacion. **S.** For as muche

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muche as they are the ordinaunces  
of God; and commaunded vnto vs  
to bee vled in perfecte obedience to-  
warde god: therfore can we not for-  
beare or neglecte the vse of them,  
without manifest perill and hynde-  
raunce of saluacion. **M.** What  
persones are to bee taken and repu-  
ted for contemnners and despisers of  
the sacramentes? **S.** Suche as  
vse them not whan they maye haue  
them ministred after the institucion  
and ordinaunce of Christ. for who-  
soever beleueth our sauour Christ,  
and is a true Disciple of hys, he can  
not but vse all fuche thynges with  
high reuerence and deuocion, what-  
soever our sauour Christe hath or-  
dayned to be vled.

**Q.** Well, nowe lette vs come vnto  
baptisme: What is Baptisme? **S.** It  
is an ordinaunce and commaunde-  
ment of our sauour Iesus Christe,  
inioyning

**Bap-  
tisme**



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informpnge all suche as shall entre  
into the companie and congrega-  
cion of Christe, to bee baptised: that  
is, to bee sprinkled or dypped with  
water, in the name of the father,  
of the sonne, and of the holy goste.  
Q. But in what texte of scripture  
is suche commaundemente groun-  
ded? S. In the laste of Ma-  
thewe and Marke, in these wordes:  
Unto me is geuen all power in heauen and  
earth: therefore goe youre waye and teache  
all nacjons, baptisying them in the name of  
the father, and of the sonne, and of the holye  
goste. &c. Q. What is to be no-  
ted and learned oute of these wor-  
des? S. Forsooth. iiii. thinges.  
M. What is the fyrst? S. The  
fyrst is thys: that our sauour Christ  
(vnto whome the father hath geuen  
all power in heauen and earth) wil-  
leth that hys holy gospell should be  
preached vnto all men in the whole  
world.

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woulde, and that all people shoulde  
be made bys disciples. *M.* What  
is the second note? *S.* The second is  
this: that the holy sacramēt of bap-  
tisme is commaunded of god the fa-  
ther, the sonne, and the holy gost, to  
be a sure testimonie of the incestima-  
ble loue and fauour of God toward  
vs, whereby the promises of the gos-  
pell (concernyng the free remission  
of our synnes,) the newe byrthe and  
euerlasting life purchased by Christ,  
are sealed vp, confirmed and made  
sure vnto vs. *M.* And what is the  
thyrde note? *S.* The thyrde is this,  
that those that are baptised oughte  
to remayn in the couenaunt of god,  
and to applye themselves to learne  
and to kepe all that the Lorde hath  
commaunded, to die vnto sinne, and  
to cast of the olde Adam with al his  
lustes and affections, and to put on  
every daye more then other (thorow  
a newe

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a newe life) the Lorde Iesus, which  
will bee presente with vs vntyll the  
worlde's ende, and graciouslpe ayde  
and helpe vs thereunto. **M.** Vnto  
what persones dooeth baptisme ap=  
pertaine? **S.** Vnto all suche as the  
couenaunte of god, and the doctrine  
of the gospel preached by the Apost=  
les, pertaineth vnto. **M.** Must in=  
fantes & yong children also be bap=  
tised? **S.** Yea forsothe, yf it maye  
be done, forasmuch as the couenant  
of the Lorde pertaineth also vnto  
them, and they are also of the flocke  
of god, and partakers of grace. And  
therefore the spgne and seale of the  
promise and couenaunte (whiche is  
baptisme) must nedes also pertayne  
vnto them. And againe, seeing they  
are in the fauor of god, as his deare=  
ly beloued, and partakers of Christ  
and of his merites (as they muste  
nedes be if the kyngdome of god be  
theirs

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theyre as Christ sayeth: ) than baptism (whiche is the scale of all this) must also nedes pertain vnto them.

**A.** But howe can they be baptised seeing they haue no faith?

**S.** Forasmuche as they haue the fauoure of God throughe Christe, whatsoeuer is required to be in the, that haue thei also sufficiently, In and through Christe, whiche hath taken their weakenesse vpon hym selfe, and is become thei satisfaction as he is to all others. And his faith & obedience is (throughe grace) imputed vnto them: and throughe hys spirite they are sanctified to bee the temples of god, whose head and sauiour is Christe, and they members of his bodye. **A.** Than maye they be baptised with a good conscience. **S.** Yea no doubt: for seeing thei are imputed as faithfull in the sight and iudgemente of God throughe Christ:



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**Christ:** they oughte (as faythfull) to be baptysed, that through the ministration of the churche they may haue a sure token and witnesse that they are the heyres of the blessinge promysed vnto the seede of the faythfull, the members of oure sauoure Christ, and cleane purged and washed from all theyr synne in hys bloude. **M.** From what synne needeth a chyld that is newe borne (whiche hath wrought neither good nor euill) to be purged or washed? **S.** From origynall synne, whiche is the very roote of al other synnes. **M.** What is originall synne? **S.** It is the poyson, infection or corruption of nature, wherein wee are conceived: whiche alwayes resisteth, rebelleth and lusteth against the wyll of god, and is euer inclyned and redy vnto all euill and wyckednesse, and hath a luste and delyghte

h. ii.

therin

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therin. From the which we can none  
otherwyle bee deliuered or purged,  
but alonely throughe the power of  
god in our sauiour Christe. *M.* But  
howe are wee pouged from thys  
synne throughe baptisme? *S.* In-  
asmuche as in baptisme wee haue a  
promise that it is forgiven vs, and  
not imputed to damnacion vnto  
vs. And againe that the holy ghozt  
is also geuen vs, whiche shall dayly  
mortifye, kyll and subdue this sinne  
and wicked inclinacion in vs: and  
shall begynne and daylye encrease  
(in the steade thereof) a newe affecci-  
on and nature in vs, obediante vnto  
the wyll of god and delityng therin,  
which in the blisset resurreccion shal  
be altogether perfite. *M.* Nowe  
tell me, what oughe oure baptisme  
to wooke in vs, and to putte vs in  
remembraunce of? *S.* Firste, that  
wee oughe to bee thankfull vnto  
god,

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god, and vnto our parentes also for  
furthering and helppng vs vnto it,  
and to receiue all doctrine and cor-  
reccion of them obedientlye and re-  
dily. **M.** What more? **S.** It  
oughte also to putte vs in remem-  
braunce that our synnes are forge-  
uen vs, and that wee are partakers  
of the grace and mercy of god, and  
of the blessed resurrection, wherein  
we shall arise agayne vnto euerlas-  
ting life. By the remembraunce wher-  
of we may conceiue a singuler com-  
fort against sinne, þe deuil, death, hel,  
& damnacion. **M.** And what els? **S.**  
Finally, it ought also to putte vs in  
remembraunce to liue in perfite obedi-  
ence vnto þe will of god, & to lead our  
liues in continuall repentaunce and  
amendment: praying earnestly that  
he will strengthen and make more  
perfite in vs, through his holy word  
and spirite, the newe bythe whiche

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is already begonne in vs: and daily to mortifye our flesh, and to practise with all faythfulnesse and diligence, to serue god and to kepe his commaundementes.

An instruccion of the holy supper of the Lorde.

Maister.

**N**OWE to the fiftie principall article of the christen religion: what is that? **S.** The holy supper of the Lorde. **Q.** What is the supper of the Lorde? **S.** It is an holie ordinance and institution of our saviour Christe, whereby christen people are commaunded to eate and drinke the bread and cup of the lord together, and thereby to remember his passion, and to bee assured of the communion and participacyon with hym in his bodye and bloude. For it is a pledge, patent, and an assurance that the lord geueth them  
his



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his bodye and bloude to bee the  
foode and nourishment of theyr  
soules vnto euerlasting life.

**Q.** Than is it not a bare sygne  
and an vnfruitfull token. **S.** No:  
for we receiue in the supper a spiri-  
tuall meate and drinke, wherein by  
the lordes owne institution, the true  
Communion and participation of  
the bodye and bloude of Christe is  
most liuely represented and confyr-  
med vnto vs. And at the ministrati-  
on thereof, beeynge ministered after  
Christes institution, it is certayne  
that he is alwayes present, and wor-  
keth effectuously therewith. **M.** How  
ought this supper to bee ministered.  
**S.** In euery pointe and conditi-  
on as the lorde hymselfe dyd minis-  
ter and ordeyne it, and no nother-  
wyse. **M.** Where is it written howe  
the lorde dyd mynyster and ordeyne  
it. **S.** In the holy Euangelistes,  
**M.** Matthem.

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Mat. 26  
Mat. 24  
Luk. 22

Matthewe, Marke, Luke. And in the xi. Chapter of the fyrste Epistle to the Corinthians, in these wordes.

In the same night that the lorde Iesus was betrayed, he tooke bread, and whan he had given thanks he brake it. **M.** What learneste thou out of these wordes? **S.** First I learne that the holy supper ought not to be ministred nor to bee receyued, but where there is a Christen companie and congregacion ready and appointed to receiue it.

**M.** Whereby canste thou proue that? **S.** Bothe by the example and also by the wordes of Christe. For he neyther did minister it to one alone, neyther yet gaue he the commaundement nor spake the wordes to one alone, but to them al being a multitude and a congregacion gathered together. To them he sayde: TAKE ye, Eate ye. &c. **M.** What saith Saincte Paule of thys matter

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ter: **S.** Forsooth he confirmeth the same, saying. **1. Chor. xi.** When ye come together into one place, the Lordes supper can not bee eaten, because euerye one begynneth afore to eate his owne supper. And agayne: **xx.** When ye come together, tary one for another. And there is no example in the holy scripture, that euer it was ministered or receiued, but when a congregation was assembled and appointed to receiue it. **Q.** Dooe any of the olde writers confirme the same? **S.** Yea forsooth: Chrysostome writing vpon the wordes of Paule before rehearsed, sayth thus: Paule rebuketh them because they made the lordes ordinance a priuate thing. For the lordes supper oughte to bee a common supper. For whatsoever is the lordes, pertaineth not to thyng or that seruant priuately, but ought to bee common vnto all: And thou oughtest not to take it to thy selfe  
**k.v.                      priuately,**

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pruately, but as the Lordes treasures to offer and deale them to all commonly: And thā is it the lordes. And after that vpon these woordes. Haue ye not houses to eate and drynke in? despyse ye the churche of God? &c. That is to say (saith he) like as thou makest the lordes supper a pruate supper: euen so dooest thou abuse the churche as a pruate house. For the church was not ordeyned that one shoulde bee sondred and deuided from another, but that we shoulde all come together, and that yf anye were diuided, they shoulde there bee vnited and ioynd in one. And that is signified by the cummyng and assemblynge together. M. Well, what gatherest thou of all thys? S. Forsooth that the pruate Masse is contrary to the woorde of God, and to the institution of Christ, and also to the doctrine of the olde christen wyters.

Q. What

A. What

M. What



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**M.** What learnest thou elles oute  
of the holy institution of this sacra-  
ment? **S.** Forsooth I learne also  
that this holpe supper sealeth vp,  
confirmeth and assureth our heartes  
of the verpe true Communion and  
participation of the true bodye and  
bloude of Christ, with al the frutes  
and benefites, whiche he dydde euer  
purchase & merite throughe his bo-  
dye and bloude. **M.** Howe canst  
thou proue that? **S.** By the verpe  
woordes of the institution. For wher-  
as he commaundeth vs to eate hys  
bodye, and drinke his bloude: that  
is to saye, to receiue our nouryshe-  
ment vnto everlasting lyfe, throughe  
fapth of his bodye and bloud, he ad-  
deth immediatelp: Whiche is geuen up  
for you, and shedde for you. By the which  
woordes he spgnifyeth, (leepng wee  
are partakers of hys bodye and  
bloud, and in faith flesch of his flesch,  
and

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and bones of his bones, he our head  
and we his members,) that wee are  
also partakers of al that he did euer  
purchase or merite through his pas-  
sion & bloud sheding: that is, recon-  
ciliation with god the father, remis-  
sion of our sinnes, righteousnes and  
euerlasting life. **M.** Is this all that  
thou learneste oute of the foresaide  
wordes? **S.** Besides all this, I  
learne also that the lord geueth me  
throughe this supper, a sure hope &  
comforte that I am partaker of the  
new testament, and of the couenant  
of grace whiche he confirmed & sea-  
led with his precious bloude. **M.**  
What is that newe testament or co-  
uenant of grace? **S.** It is this, that  
almighty god, for the bitter passion  
and deathes sake of his deare belo-  
ued sonne, wil frely pardon and for-  
geue me all my synnes, and take me  
for his childe and heyre, and at the  
latter

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latter daye will rayse me vp againe  
vnto euerlasting ioy: and requirerh  
that I shoulde beeleue all this sted-  
fastly, and loue and serue hym obe-  
dientely. **M.** And is nothing els  
to be noted in the woordes of the in-  
stitution? **S.** Yes, this also is to  
bee learned: that all they whiche mi-  
nister or receiue this holy sacrament,  
must celebrare and kepe the memo-  
ryall or remembraunce of our saui-  
our Christe Iesus. **M.** Wherein  
consisteth the same memoriall or re-  
membrance? **S.** It consisteth  
spectallye herein, that we beeyng as-  
sembled and gathered together in  
his name, with all diligence and re-  
uerence consider and sette foorth all  
the benefites of oure Lorde Iesus,  
whiche he hath doone and suffered  
for vs, or wyl yet hereafter dooe for  
vs: And againe that we tender most  
hygh laudes and thanks vnto him  
for

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for suche excellent benefites, getting  
vp and yeldyng oure selues wholye  
vnto hym. **Q.** What maner of  
people are to be admitted vnto this  
supper? **A.** All that are truely re-  
pentante and loze for their sinnes,  
and yet belieue stedfastlye that god  
for Christes sake wil be merciful vnto  
them, and that they are the true  
members of Christe, lyuynge in the  
feare and true obedience of the lord,  
and in perfecte loue of theyr nepgh-  
bour, as brethren of one kingdome,  
members of one body, and redemed  
with one blood of Iesus Christ, re-  
die to confesse the doctrine of the ho-  
ly gospel, in the middes of al perse-  
cucion and affliction, and to defend  
it euen vnto death. **Q.** What  
thynkest thou of them whiche wyl  
neuer receiue this holpe supper with  
the faithful congregacion of Christe  
s. If they abstayne from it wyl-  
fully



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fully of contempte and stubbornes:  
that is to saye, yf they maye haue it  
ministred vnto them after the insti-  
tucion of the lord, and yet regard it  
not, and wyl not receiue it, it is an e-  
uident token that they pertaine no-  
thyng at al vnto the body of Christ.  
For whosoever beleueth in the lord  
truely, cannot neglecte or contemne  
anye of hys holpe ordinaunces, but  
shall desyre with all reuerence to re-  
ceiue them as oft as he maye.

**Q.** But what meaneth Paule,  
whereas he saith? Let every manne prone  
hymself, and so eate of that bread: Or whan  
eate we this supper woorthly?

**A.** Of oure selues wee can neuer  
bee woorthly vnto it: But GOD of  
his grace and mercye, reputeth vs  
woorthly of hys heauenly misterles  
and benefites, whēsoeuer we referte  
the remission of our synnes, and our  
saluacion vnto the death and resur-  
rection

The Catechisme.

rection of Christ, and seke it thereat  
onely. **Q.** Whan dost thou re-  
ceiue it than woorthilpe accordyng  
to Saint Paules meanynge?  
**A.** Whansoever I receiue the ho-  
ly supper, with this fayth and bee-  
liefe, that Christe Iesus gaue hys  
tender bodye vnto death for me, and  
shedde his precious bloude for me,  
and so redeemed me fro euerlasting  
death: hauing this confidence, that  
his fleshe and bloude are the foode  
and sustenaunce of my soule, wher-  
by I am refreshed and nourtshed  
vnto euerlastyng lyfe: submittyng  
my selfe, in this faythe, hartely and  
fully bothe body and soule, vnto the  
will of God and utterly detestynge  
in woorde, deede, and example, all  
maner of synne and wickednes, and  
whatsoever maie geue any occasion  
thereunto. **Ac.** then receiue I this ho-  
ly supper woorthilpe. For this is the  
true

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true communion and participation  
of Christes bodye and bloud, wher-  
by we are sure that he dwelleth in vs  
and we in hym. For elles we coulde  
doe none of thys at all. **M.** We  
thynketh by thy aunswers, that the  
holy supper of the lorde sendeth and  
refecteth vs wholly vnto the deathe  
and passion of Christ, that we may  
the rather enioye and haue the frui-  
cion of the same. **S.** Yea forsooth,  
for when he suffred vpon the crosse,  
than he was made the onely and e-  
uerlasting sacrifice, sufficient for our  
saluacion: wherfore there is nothing  
remayninge for vs moze, but that  
we may enioye and haue the frui-  
cion of hym. **M.** And was not the  
supper ordained of god to be a pro-  
pitiatory sacrifice, wherein the bodye  
and bloud of Christe shoulde be of-  
fered vnto God of freshe or of newe  
**S.** No forsooth: for that wer iniu-  
rious

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rious vnto hys death. And the woordes doe sound thus. Take and eate. &c. Where he commaundeth vs not to sacrifice or to offer hys bodye, but onely to eate. &c. **Q.** And why was it ordayned to bee receyued in two dyuerse kyndes? **A.** That was doone for our infirmities sake, to teache vs the more plainly that he is not onely the meate wherewith our soules are nourished, but also y<sup>e</sup> very drinke wherewith they are refreshed: that we shoulde seke no parte of our spirituall lyfe anye where elles, sayng at hym and in hym alone. **Q.** And ought all men generally withoute exception to receyue bothe kyndes? **A.** Yea forsooth, so dooe the woordes of Christ commaunde, saying: *Drinke ye all of this: fro the whiche to derogate or minishe anye thyng, it were an haynous sinne.* **Q.** But nowe, how oughtest thou to behaue thy



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thy selfe after thou hast thus recey-  
ued thys holy supper: **S.** first I  
ought to reioyce that my synnes are  
forgiuen me thowowe the merites of  
Christes passion: and agayne that  
Christ lieth in me: and thyrddly for  
that I shalbe partaker of þe blessed  
and ioyful resurrection, whan as he  
shall liue fullpe and perfectly in me  
and in all his electe, and shall bee  
AL IN AL. And for thys cause I  
may triumphe agaynste synne, the  
deuill, death, and hell: geuyng God  
eternall thanks for all these thys ex-  
cedyng benefites. **A.** What ough-  
test thou elles to dooe? **S.** I ought  
also to subdue, to tame, and to cruci-  
fye myne owne fleshe and bloude,  
with all maner of wicked lustes and  
affeccions, and to liue hereafter as a  
membze of that bodye onelye, wher-  
of Christe is the head, and not as a  
membze of any other bodie. But vt-

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terly to yelde and geue ouer my self  
vnto my lord God, to be one bread  
and one bodye with all faythfull  
christians, whiche dooe truely inuo-  
cate and call vpon the name of the  
Lorde, to liue with them in perfecte  
loue & charitie. And with the bande  
of thys loue to haue my heart fix-  
ed and knitte vnto theys, and thus  
euermore to remayne and continue.  
And I oughte also to confesse and  
magnifye my Lorde Iesus in hys  
churche and congregacion, with all  
my wordes and dedes, shewyng no  
example in my lyfe, but christen and  
godlye, awaytynge daylye to haue  
thys lyfe chaunged with and for a  
better lyfe. **Q.** What if we receiue  
the supper wth such as be vnwor-  
thy, dooe we make oure selues also  
vnworthy by reason of that?

**S.** No we doe not, if so be that we  
consente not vnto theyr synnes, but  
haue

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haue in mynde and will ( if we can knowe them and maye come vnto them,) to exhort and admonyshe them saythfullpe our selues, or elles cause some other to dooe it . For it pertayneth vnto no priuate person to exclude anye manne oute of the churche or congregacion , but onely vnto the whole church, or vnto them that are chosen and appointed of the same vnto that office. And theiſe duetie it is to confidre bothe in thys matter and all other, what may bee moſte profitable and expedient vnto edificarpon. **A.** But now, why ſhould men receiue thys ſacrament oft, ſeeing they receiue the ſacrament of baptiſme but once.

**S.** Baptiſme is a ſacrament of enterance into the religion of Chriſt, and betokeneth that men are nowe dead vnto the old life, and wil from thenceforth walke in a newe lyfe.

**L.iii. 20her.**

**The Catechisme,**

Wherfore lyke as Chyſte dyed but  
once, and that for oure ſynnes, and  
ſhall from henceforth die no more:  
even ſo ought the ſacrament of bap-  
tiſme, (which repreſenteth the ſame)  
to be receiued but once. But the ho-  
lye ſupper is a ſacrament of proce-  
dyng and going forward in the re-  
ligyon of Chyſte, and ſignifyeth  
that the manne which is once incor-  
porate vnto Chyſte, and fed or ſul-  
teyned continuallye through hym,  
will euermore continue, procede and  
goe forward in a perfect chryſtian  
lyfe. And forasmuche as manye im-  
pedimentes, lettes, and temptacions  
dooe chaunce vnto ſuche menne by  
the waye (whiche notwithstandinge  
dooe ſtill hungre and thurſte after  
ryghteouſnes:) thys ſupper beeing  
a comfortable pledge or ſeale of the  
true lyuely foode of the ſoule, of the  
heavenlye bread, without the which  
ſuche



The Catechisme.

suche honger cannot bee satysfied  
nor allwaged, ought oft to be recei-  
ued of them, because they haue ofte  
nede of suche comfort. **M.** Thou  
hast answered sufficiently of al these:  
**Now to the laste.**

An instruction of the  
holy Ecclesiastical disci-  
pline.

Maister.

**W**hat is the sixth principall ar-  
ticle of the christen religyone?  
**S.** The holy ecclesiasticall disci-  
pline. **M.** Where is any commaun-  
dement therof in the scripture?

**S.** In the .xviii. Chapter of **Mat:**  
thelue in these woordes: If thy brother  
synne against thee, goe thy way and correct him  
betwene thee and him alone, &c. **M.** What

is to be noted out of these woordes?

**S.** Three speciall poyntes. fyrste,  
that euery christen manne ought to  
correcte and admonishe other of his

**L. iiii.**

faulte

The Catechisme.

faulter priuately and gently. And if  
he cannot dooe it hym selfe, than to  
cause some other to dooe it for hym.  
M. What should be the cause that  
euerye manne ought to admonyshe  
other? Shall not euerye manne  
answer for hymselfe? S. Forsoothe  
thys is the cause: forasmuche as all  
faythfull are incorporate vnto oure  
sautour Chyste in baptisme, as mē-  
bres of one bodye, and are altoge-  
ther children and heyres of god, and  
haue lyke part and feloweshippe of  
one euerlastynge heritage: therefore  
oughte eche one (as muche as lyeth  
in hym) to saue and p̄serue the o-  
ther from hell and from euerlasting  
damnaciō, through godly correcci-  
on and admonicion, and so to fur-  
ther hys brother vnto heauen and  
vnto euerlasting life. M. But how  
shoulde thys brotherlye correccion  
and warning be exercised and putte  
in

**The Catechisme.**

**In bree S.** With all humblenesse and frendlynesse, and also with such wisdom and sobernesse, that hys good name bee not hyndered, but that he maye perceue that none other thyng is sought thereby, sayyng alonely his welth and ameu[n]dment.

**Q.** Howe ofte shoulde he bee thus admonished? **S.** Euen as ofte as

there is anye hope of hys amende[m]ente by suche correccyon and warnyng.

**Q.** Why doth Chryste commaunde thee to take one or .ii. vnto thee, if thy brother will not amende

at thy warnyng and correccion alone? **S.** That he should the more earnestly be conuincid of hys fault,

and not hable to denie it beeing correct or admonished thereof by .ii. or

iii. witnesses (as the lord teacheth,) onely to wyne hym thereby.

**Q.** What is the seconde note oute of þe fore rehearsed wordes? **S.** The

seconde

**The Catechisme.**

seconde is the correccyon of the  
churche. **Q.** Who shoulde execute  
that correccion? **A.** Forsoth suche  
as are chosen and appointed by the  
whole congregacion to be assistente  
vnto the minister in that beehalfe.  
**Q.** Towarde what maner of per-  
sons shoulde suche correccion and  
admonicion bee exercised? **A.** To-  
warde suche as eyther regarde not  
the priuate and secrete warnyng, or  
els as offende the churche and con-  
gregacion with some grieuous and  
notable enormitie: as suche as are  
manifeste blasphemers of God, ma-  
nifest extorcioners and oppressours  
of their neyghbours, manifeste  
whozemongers, gluttons and drun-  
kardes, ryoters, spendyng their time  
and goodes at cardes and dyle one-  
lye for couetousnes of fylthye laker  
and ffeshlye recreation, as is aboue  
rehearsed in the Declaracion of the  
seuenty



### The Catechisme.

seuenth cōmandement, and will by  
no godly monition repente, nor bee  
perswaded to leaue suche thynges,  
wherby other maye take example of  
euil, & such like. **M.** Wherby gatherest  
thou that this correccion & dys-  
cipline should be practised vpon such  
persons? **S.** Out of these wordes  
where the lord saith: If he heare thee not,  
(being admonished befoze. ii. or. iii.  
witnesses,) then tel it vnto the whole con-  
gregation. &c. And saint Paule wry-  
tyng vnto Timothe the minister of the  
churche of Ephesus, confirmeth the  
same, where he saith: Such as haue sinned,  
correct or rebuke them openly, that other may  
be afraide by theyr example. **M.** And  
shoulde all that offende bee put vn-  
to open shame befoze the whole con-  
gregation? **S.** No, not put to open  
shame, but earnestelye dysceuen and  
monished vnto repentaunce. And  
suche moderacion must be obserued  
therin,

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therein, as maye bee thoughte beste  
and moſte conueniente to moue and  
wpyne the ſinner vnto perfecte and  
true repentaunce. **Q.** Suche as are  
choſen and appointed of the congre-  
gacion to be aſſiſtent vnto the mini-  
ſters, ought they to correct & admo-  
niſhe no nother but ſuche as con-  
temne and reſuſe to receyue the pry-  
uate correccion? **S.** Yes forſothe:  
Euen as true fathers and Phiſici-  
ons, they oughte to haue an eye and  
a regarde vnto all menne, and to  
warne and exhort euery one, as they  
can thinke it moſte neceſſary for the  
edificacion and amendment of eue-  
ry one. **Q.** Where haſte thou anye  
ſcripture for that? **S.** Paule wy-  
tynge vnto the Theſſalonians con-  
fyrmeth it by hys owne exauple in  
theſe wordes: you knowe, ſaith he, that  
we haue exhorted and comforted euery one of  
you, euen as a father doeth his children: and

wee

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we haue testified that ye shoulde walke woorthely as it becommeth you before God whiche hath called you vnto his kyngdome and vnto his glorye. **A.** Well, what is the thirde poynte that thou noteste oute of the fore rehearsed woordes? **S.** The thyrde is the byndyng and the loosyng. **A.** What is it to byndee? **S.** It is asmuche as to exclude a manne out of the felowship or companye of chrysten people, whereby he maye bee earnestely forced vnto a speciall and an vnfayned declaracion of true repentaunce and amendment of hys lyfe. **A.** What manner of people ought so to be bounde? **S.** All suche as wyl not heare the Churche and congregacion reproofe and admonyshyng them for their soule health: And all they also whiche haue offended the Churche and congregacion with anye manifeste, grieuous, and notable crimes.

**A.** The

The Catechisme.

**Q.** The lord maketh mencion one-  
ly of such as wil not receiue the war-  
ning & correccion of the churche. **S.**

**2. Co. 5.** But he hath taught vs also thow  
the holy Apostle saint Paule, to ex-  
clude out of y<sup>e</sup> fellowship and cōgre-  
gacion of Christ, al such as are falle  
into whoredome, & other notable vi-  
ces: and to force or driue them vnto  
some speciall penance, to bee vnto  
them as a correccion vntill they de-  
clare with manifest fruites of repen-  
taunce, an earnest amendment, wher-  
by they maye edifye and content the  
churche and congregacion agayne,  
which they had before through their  
griuous sinnes offended. **M.** Now  
what is it to loosen? **S.** It is as  
muche as to pronounce forgeuenes  
of synnes vnto suche as haue ear-  
nestely and perfittely declared theyr  
repentaunce and amendmēt of life:  
and to admitte and receiue the same  
persones



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persons agayne vnto the felowship  
and communion of the churche or  
congregation, and also to the parti-  
cipation of the holye sacramentes.

**Q.** And must none be loosened or  
dyscharged from theyr synnes but  
suche as declare earnestly theyr re-  
pentance and sorowe for theyr  
synnes with playne and euident to-  
kens of amendement of theyr lyfe.

**A.** No, none elles: For the Lorde  
commaundeth Remission and for-  
geuenes of synnes, to be pronounced  
and declared onely vnto such as re-  
pent and bewaile theyr synnes, and  
desyre and purpose truely to amend  
themselues. For the ecclesiasticall  
dyscypline ordeined of God for the  
order and edifying of hys churche,  
ought to bee executed and practised  
truely and earnestly, and not fainte-  
ly or fainedlye for a shyne and a co-  
loure onely. **Q.** In whiche wordes

is

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unto the communion of the sacramentes, suche as be excluded by the church, or by the appointed elders, vntill suche tyme as they bee reconcyled therunto agayne. And besides that, he ought to bee, as it were, the mouth of the congregation, to open and to declare vnto the transgressours the heauines of theyr synnes, and to moue them vnto hearty repentance, that they may come oute of the diuilles snares. M. But now concerning those that be spoken, howe shall the minstre orde them s. If he perceiue that they be sorry and repentant for theyr synnes, and are despyrous of the fauour of God and of remission, than ought he to comforte them with some promise of grace, and to preache vnto them free remission and absolucion in the presence of suche as are there by assis-  
tente: lest peraduenture theyr consci-  
ence

The Catechisme.

and being vexed, and they: sickness  
they increased, the wicked enemy pre-  
sente and ensnare them, and so le-  
deth and conuertyth them into despe-  
ration. **Q.** Where hast thou a-  
ny example of Scripture for that?  
**S.** Our sauour Christ as soone as  
he saw the bedred before hym (doubt-  
lesse in feare of hys synnes) he sayed  
vnto him. My sonne be of good comfort, thy  
synnes are forgiven thee. And againe, to the wo-  
man that had synned he sayed: Goe thy way in  
peace, thy synnes hath faued thee. **Q.** Hast  
thou no further commaundemente  
of the visitacion and comfort of the  
sicke, to bee doone by the ministers  
of the churches? **S.** Yes, the ho-  
ly Apostle saint James teacheth,  
that the prayer of saythe whiche the  
seniours or elders of the church doe  
make for the sicke, shall helpe them,  
and the lord shall comforte them,  
and if they bee in synne, it shall bee  
**Q. ii.** forgiven

forgotten them. **A.** Now what fruits  
 and profit ought all this to worke  
 in thee? **S.** First I ought to learne  
 hereby, to receiue of any man thankes-  
 fullpe all maner of christian and  
 brotherly correction, warning, and  
 information. And also by the verie  
 duty and bonde of loue, truely and  
 faithfully to admonish and reprove  
 my neighbour (whiche is euery  
 christian man) if I shall see hym of-  
 fende. **A.** Why, what hast thou  
 to doe with thy neighbour? **S.** For-  
 sooth so far as muche as we are all the  
 membres of one body, if I can fynde  
 in my hearte to see any to lyster and  
 perishe in his sinne, and not so much  
 as to admonishe hym thereof, than  
 it may appere that there is no chris-  
 tian loue in me. **A.** Well, what o-  
 ther fruite may this doctrine worke  
 in thee? **S.** Thys also, that I con-  
 fesse not in any wise the discipline  
 of



**The Catechisme.**

of binding & loosing of the Church, 1. Cor. 5  
but esteeme and vnde it reuerently 1. Tim. 2  
eschewing and auoyding all felow-  
shyppe and familiaritie of suche as  
will not conforme themselves vnto  
the same. **Q.** What scripture haue  
thou for that? **S.** Euen the wordes  
of our sauiour Christ where he saith:  
If he heare not the church or congregation,  
what shall we do? we shall not be able  
to save him: that is to saye, as an infi-  
dele that is sundred and separate  
from all christian order and felow-  
shyppe. But yet we ought not utterly  
to reject and to hate him in our her-  
esies, but to pray heartely vnto God  
for hym, that he may bee converted  
from his wickednesse agayne: and  
then with all ioyfullnesse to receyue  
hym into all christen felowshippes a-  
gayne. **Q.** Well, this is sufficient  
of this article also. Nowe tell me  
what is thy dayly exercise in the ser-

# The Confession

7.103.  
9.1397.

of God to be. **A**dorning the  
evening when I arise or go to bed  
lyke hyle before and after meate. I  
bse these prayers folowynge; of suche  
lyke. I ppe at my bptysing I fall  
downe on my knees, and lising vp  
my handes and eyes vnto heauen,  
I confesse my synnes vnto God my  
heauenlye father, after thys maner.

*no. A general confession of synnes to be sayed as  
often as a euery morning. 11. 1111111111111111*

**O** Almighty God our heauenlye  
father, I confesse and knowe  
ledge that I am a miserable and a  
wretched synner, and haue many  
folde wayes most grievously tras-  
gressed thy most godly commaun-  
dementes in my whole lyfe, tho: vnto  
wicked thoughtes, by godly lustes,  
synfull wordes and dedes. In synne  
am I borne and conceyued, and there  
is no goodnes in me, so that if thou  
shouldest etre into thy narrow iudge-

ment

ment

ment

The Catechisme,

went with me, and iudge me accor-  
dyng unto the same. I were neuer  
hable to suffer or abyde it, but must  
nedes perishe and be damned for e-  
uer. For there is no helpe, succoure  
nor refuge for me, neither in my self  
nor in any other creature. But thys  
is my onely comfort (O heauely fa-  
ther) that thou diddest not spare thy  
onely derebeloued sonne, but gauest  
hym vp vnto the moste bitter and  
moste vile and shamefull deathe  
of the crosse for me, that he might so  
pay the ransome for my synnes, sa-  
tisfie thy iudgemente, styll and pa-  
ssyue thy wrath, reconcile me agayne  
vnto thee, and purchase me thy  
grace and fauoure, and euerlasting  
lyfe. Wherefore thouowe the merite  
of thys most bitter deathe and passi-  
on, and thouowe thys most innocent  
bloude sheddyng. I beseeche thee O  
heauenly father, that thou wille  
D. iiii. vouch-

The Collectiſme

boucheſafe to be gracious and mercifull vnto me, to forget, and to pardon me all my ſinnes, to lighten my hearte with thy holpe ſpिरite, to reuewe, conſpyme & ſtrengthen me, with a right and a perfect feith, & to enflame me in loue toward thee, and my neighbour, & I may henceforth willingly and gladly even from my very hert, walke as it becometh me, in thy moſt godly cōmandementes, and ſo glorifye & praiſe thee euertlaſtingly. And alſo that I may with a free conſcience & with a quiet hert in al maner of tēptacions, afflictions, and neceſſitie, & ſpecially in the very pangēs of death, crye boldly & with a merve corage vnto thee, ſaying: I beleue in God the father almighty, maker of heauē and earth. And in his onely ſonne Ieſus Chriſt our lord. &c. But o lord god heauenly father, to comfort my ſelf in any affliction, temptation, or neceſſitie with



with these articles of the Christian  
faith, it is not in my power: for  
faith is thy gift: And forasmuch as  
thou wilt be prayed unto, and called  
upon for it, I come unto thee, to  
pray and beseech thee, both for that,  
and for al my other necessities, even  
as thy dearebeloued sonne our sau-  
oure Christe Iesus hath hymselfe  
taught vs. And from the very bot-  
tome of my heart, I crye and saye: O  
my father which art in heauen. &c.

This done, I adde thys prayer  
for the morning.

**O** Merciful Lorde god heauen:  
my father. I render moste high  
laudes, prayse, and thanks vnto  
thee, for thou hast preserved me both  
thys nyghte and all the tyme and  
dayes of my lyfe hitherto, vnder thy  
protection, suffering me to liue vntill  
thys presente houre vnder the  
same. And I beseech thee most hart-  
ely,

The Catechism

tely, thou wilt vouchsafe to receiue  
me this daye, and the residue of my  
whole lyfe from henceforth, into thy  
stucion, culyng and gouernynge me  
with thy holpe spirite, that all manner  
of darkenes of misbelefe, infidelitie,  
and of carnal lustes and affections,  
maye bee vnterly chased and bani-  
shed oute of my heart, and that I  
maye bee iustified and saued bothe  
body and soule, thow a right and  
a perfecte seith, and so walke in the  
lyghte of thy moste godlye truethe,  
to the honor and glory of thy name,  
and to the furtheraunce and good  
example of my neighbour: tho-  
lowe Iesus Christe oure lord and  
saluour. Amen.

Or thus.

**O** Mercifull Lord god, heauenly  
father, I laude and prayse  
the that thou hast preferred me this  
nyghte, from all perill, danger and  
euill.

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euill: beseeching thee of thy mercy to  
keepe and preserve me from hence-  
forth likewise, & to drye all maner  
of darkenes out of my heart, that  
the light of thy truth may shine be-  
fore me and guide me in al my waies,  
that I may be faued both body and  
soule, thow a true & a perfect faith:  
and to spende and passe ouer bothe  
thys daye and all the residue of my  
whole lyfe, in suche vertuous and  
godly exercises, as may rebound to  
the honor and glorie of thy name,  
and to the furtheraunce & good ex-  
ample of my euen christen. And  
wee praye thau most gracious lord  
also, to kepe, defende, and preserve  
our most noble king, with al our ru-  
lers, magnificates, teachers, parêtes,  
gouernours, frendes, and all that  
haue any charge ouer vs: thow  
Iesus Christ our lord and sauiour.  
Amen.

A prayer

The Catharine

A prayer to be sayd at night  
going to bed.

**O** Mercifull Lord God hea-  
uene-ly father, whether we slepe or  
wake, lyue or dye, we are alwayes  
thyne: Wherfore I beseeche the hea-  
uene-ly father, thou wilt vouchsafe to take  
care and charge of me, & not to suf-  
fer me to perishe in the woorkes of  
darkenelle, but to kyndle the lychte  
of thy countenance in my heart, that  
thy godly knowledge may daily in-  
crease in me, thou givest a righte and a  
pure faith, and that I may alwaies  
be found to walke and lyue after thy  
will & pleasure, thou givest Jesus Christ  
our lord and sauour. Amen.

Or thus.

**O** Mercifull lord god our hea-  
uene-ly father, I laude, praye  
and thanke thee most heartely for  
that thou hast so graciously kept &  
preserued me this daye, beseeching  
thee



The Catechisme,

thee to forgiue me al my synes which  
I haue committed agaynst thee, in  
thought, woord or dede, and to pre-  
serue me and al me this night, from  
all the snates & wiles of the wicked  
fiend: And graunt also that in thee,  
our heaertes and mindes may conti-  
nually watche & wake, thorow Je-  
sus Christ our lord & sauioꝝ Amen.

A prayer to be said before meate.

**O** Merciful lord god heauenlye  
father, which feedest and nour-  
ishest al maner of creatures, vouch-  
safe to nourishe and to refreshe vs  
now with thy giftes, so that we mis-  
use them not: but that we beeynge  
strengthened thorow them, may bee  
more hable to serue thee in oure cal-  
lynge and condicion of lyfe, and to  
walke and liue before thee in al ver-  
tue and honestie: through Jesus  
Christ our lord and saulour. Amen.

After meate.



The Catechismes

**O** Merciful lord god, our hea-  
uently father, we laude, prayse  
and thanke thee for thy moſte holpe  
and excellent giſtes, wherewith thou  
haſt ſo graciousſye noutyſhed and  
reſreſhed vs: And we beſeeche thee  
hertely, graunt y we may neuer for-  
get thy mercifull goodnes towarde  
vs, but that we may caſt al our care  
and ſorow vpon thee onely, and may  
alway ſeeke and receiue, with a per-  
fit truſte and confidence, all maner  
of ſuſtenaunce both of body & ſoule  
at thy handes, whiche art the foun-  
tayne and wellespryng of all good-  
nes: through Jeſus Chriſt our lord  
and ſauiour. Amen.

**N.** **N**owe my deare childe, as  
thou haſt hitherto answered to all  
thinges verie well and aptlye, euen  
ſo I require thee, to keepe theſe in-  
ſtructions wel in thy remembraunce,  
that whanſoeuer any queſtion ſhall  
be

**The Catechisme.**

be demaunded of the, concerning any article of þ christen religion, thou maist make answer according to þ instructions of the same article. And in deuour thy self to pray & to call vpon god thy heauenly father continually, that he wil wete safe thow his heauenly sprite, to write these instructions which thou hast receiued by the ministracion of man, in þ very bowels of thy hart, that they may be liuely & worke effectuously in the. And thus thou shalt waxe perfite & acceptable vnto god, & shalt neuer intangle nor spot thy selfe with the snares & wickednes of this worlde: but shalt continually lyue in the feare and obedience of god thy heauenly father, and at length being deliuered from this miserable and wicked worlde, thow the benefite and merites of Christes bloude, thou shalt obteyne euerlasting life, Amē.

**FINIS,**

The Complaint

of the Seminary of the Convent of  
the Order of St. Augustine  
in the City of London  
concerning the  
conduct of the  
said Seminary  
and the  
conduct of the  
said Order  
in the City of London

**Printed at London in  
Fleetstreet at the Sign of the**

**Summe, over against the  
conduite, by Edward  
Whitchurch, the  
viii. day of  
Maye.**

**M.D.L.**

**Cum privilegio ad imprimendum  
solum.**

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21012



